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THE

WORKS

OF THE

REV. CLAUDIUS BUCHANAN, LL. D.

COMPRISING HIS

CHRISTIAN RESEARCHES IN ASIA,

HIS

MEMOIR ON THE EXPEDIENCY OF AN ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA,

AND HIS

STAR IN THE EAST,

WITH

THREE NEW SERMONS.

TO WHICH IS ADDED,

DR. KERR's CURIOUS AND INTERESTING REPORT, CONCERNING THE STATE OF THE CHRISTIANS IN COCHIN AND TRAVANCORE,

MADE AT THE REQUEST OF THE GOVERNOR OF MADRAS.

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INTRODUCTION.

In his late Discourses before the University of Cambridge, the Author noticed incidentally some general circumstances of the darkness of Paganism, and of the means which are now employed to diffuse the light of Christianity in the East. This awakened a desire in some Members of that learned Body to know the particulars; for if there were a just expectation of success, and if the design were conducted in consonance with the principles and order of the Church of England, it might be a proper subject for their countenance and co-operation. A more detailed account, therefore, will probably be read with interest. Many, doubtless, will rejoice to see the stream of Divine knowledge, and civilization flowing to the utmost ends of the earth. And even those who have hitherto heard of the progress of Christianity with little concern, may be induced to regard it with a humane solicitude.

In the College of Fort-William in Bengal, there was a department for translating the Scriptures into the Oriental languages; and, so early as 1805 (the fifth year of its institution) a commencement had been made in five languages. The first version of any of the Gospels in the *Persian* and *Hindostanee* languages which were printed in India, issued from the Press of the College of Fort-William. The Persian was superintended by Lieut. Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were translated into the Western *Malay* by Thomas Jarrett, Esq. of the Civil Service; into the *Orissa* language by Pooroosh Ram, the Orissa Pundit; and, into the Mah-

ratta language by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. William Carey.*

The College was founded on the 4th of May, 1800. After it had flourished for almost seven years, during which period it produced nearly one hundred volumes in Oriental literature,† the Court of Directors resolved on reducing its establishment within narrower limits on the 1st of January, 1807. In consequence of this measure, the translations of the Scriptures and some other literary works were suspended.

As this event had been long expected, the Superintendants of the College, who were sensible of the importance of restoring Sacred learning to the East, had begun, some time before, to consider of the means, by which that benefit might yet be secured. Much expense had already been incurred. Many learned natives had come from remote regions to Calcutta, whose services could not be easily replaced; and who never could have been assembled, but by the influence of the supreme government, as exerted by the Marquis Wellesley. The Court of Directors were probably not fully aware of the importance of the works then carrying on, (although, indeed, their objection was not so much to the utility, as to the expense of the Institution) and it was believed that a time would come, when they would be happy to think that these works had not been permitted to fall to the ground. It was not, however, their causing the expense to cease which was the chief source of regret; but that the *unity* of the undertaking was now destroyed. The College of Fort-William had been identified with the Church of England; and, under that character, had extended a liberal patronage to all learned men who could promote the translation of the Scriptures. But now these translations being no longer subject to its revision, its responsibility would also cease.‡

* See "First Four Years of the College of Fort-William:" p. 230. *Cadell* and *Davies*.

† Ibid. 219.

‡ It will be gratifying to the public to learn that the College of Fort-William is now in a flourishing state, and has received the final sanction and patronage of the East-India Company. It owes

Under these circumstances the Superintendants of the College resolved to encourage individuals to proceed with their versions by such means as they could command; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They purposed at the same time, not to confine the undertaking to Bengal alone, or to the territories of the Company; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal, of the Lutheran Missionaries in Coromandel

much to the cultivated mind and liberal spirit of Lord MINTO, the present Governor-General of India. His Lordship had not been many months in that country, before he perceived its importance to the interests of the British Empire in the East; and his annual Speeches at the public Disputations, shew that he thinks the College of Fort-William deserves as much of his attention and support as any department under his Government. It will be yet more gratifying to many to hear that the College of Fort-William is likely to become once more a fountain of Translation for the Sacred Scriptures. Dr. LEYDEN, Professor of the Hindostanee Language, has come forward (March 1810) with a proposal to superintend the Translation of the Scriptures into seven Languages, hitherto little cultivated in India. This subject will be noticed hereafter.

It was expected that the East-India College at Hertford would eventually supersede the College in Bengal; but it is obvious, that in order to give any efficiency to the purposes of a College at home, there must be also a College abroad. Little more than the elements of the Oriental Languages can be conveniently learnt in England. But this elementary labor at home is doubtless so much time saved in India. And thus far the Institution at Hertford, independently of its other objects, is highly useful, in subserviency to the College of Fort-William. The two Institutions combine the primary idea of Marquis Wellesley; and the expense is not less than that Statesman had originally intended. There is this difference in the execution, that there are now two Institutions instead of one. His Lordship proposed that the two Institutions should be in India, combined in one; and his reasons were, that the organs of speech in youth are more flexible at an early age for learning a new language: and that the constitution of young persons assimilates more easily to a strange climate. There are various advantages however in having the *elementary* Institution at home which may counterbalance these reasons; and if it continue to be conducted with the same spirit and effect which have hitherto distinguished it, I think that the present plan is preferable.

belonging to "the Society for promoting Christian Knowledge," and of the other Missionaries in the East connected with Societies in England and Scotland: and also patronized those Roman Catholic Missionaries in the South of India whom they found qualified for conducting useful works. About the same period they exerted themselves in circulating proposals for the translation of the Scriptures into the Oriental Languages, by the Baptist Missionaries in Bengal among the English settlements in Asia, and in promoting subscriptions for that object by all the means in their power; and when it was proposed to the Governor-General (Lord Minto, then just arrived) to suppress this Mission, a memorial was addressed to the Government in its behalf.

In order to obtain a distinct view of the state of Christianity and of Superstition in Asia, the Superintendants of the College had, before this period, entered into correspondence with intelligent persons in different countries; and, from every quarter, (even from the confines of China) they received encouragement to proceed. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribes in India, both of Christians and Natives, the Author conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view, he travelled through the Peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through fourteen degrees of latitude, and visited Ceylon thrice. And he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India, for instance, of Travancore, Ceylon, Goa, or Madura, of their manners, customs, habits, and religion, as if he had never left England.* The principal objects of this tour, were to investigate the state of Superstition at the most celebrated temples of the Hindoos; to examine the

* Of the Books published in Britain on the discussion relating to Missions and the state of India, the most sensible and authentic are, in general, those written by learned men of the Universities who have never been in the East.

Churches and Libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the Eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuance of these objects the Author visited Cuttack, Ganjam, Visagapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mailapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Tritchinopoly, Aughoor, Madura, Palamcotta, Ramnad, Jaffna-patem, Columbo, Manaar, Tutecorin, Augengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, and other places between Cape Comorin and Bombay; the interior of Travancore and the interior of Malabar; also seven principal Temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Seringham, Madura, Ramisseram, Elephanta, and Juggernaut.

After this tour, the Author returned to Calcutta, where he remained about three quarters of a year longer: and then visited the Jews and the Syrian Christians in Malabar and Travancore a second time before his return to England.

Those nations or communities for whom translations of the Scriptures have been commenced under the patronage or direction already alluded to, are the following: the Chinese, the Hindoos, the Cingalese or Ceylonese, the Malays, the Syrian Christians, the Romish Christians, the Persians, the Arabians, and the Jews. Of these it is proposed to give some account in their order.

CHRISTIAN RESEARCHES,

&c. &c.

THE CHINESE.

In the discussions concerning the promulgation of Christianity, some writers have confined their views intirely to India, merely, it is supposed, because India is connected, by political relation with Great Britain. India however, contains but a small part of the nations which seek the Revelation of God. The Malayan Archipelago includes more territory and a larger population than the continent of India. China is a more extensive field than either; and is, in some respects, far more important. The Romish Church has maintained a long and ineffectual contest with that empire; because it would never give the people, "the good and perfect gift," the Bible. It further degraded the doctrine of the Cross by blending it with Pagan rites.

The means of obtaining a version of the Scriptures in the Chinese language, occupied the minds of the superintendants of the College of Fort-William, at an early period. It appeared an object of the utmost importance to procure an erudite Professor who should undertake such a work; for, if but a single copy of the Scriptures could be introduced into China, they might be transcribed in almost every part of that immense empire. Another object in view was to introduce some knowledge of the Chinese Language among ourselves; for although the Chinese Forts on the Tibet frontier overlook the Company's territories in Bengal, there was not a person, it was said, in the Company's

service in India, who could read a common Chinese letter.

After a long inquiry they succeeded in procuring Mr. Joannes Lassar, an Armenian Christian, a native of China and a proficient in the Chinese Language, who had been employed by the Portuguese at Macao, in conducting their official correspondence with the Court of Pekin. He was willing to relinquish his commercial pursuits and to attach himself to the College, for a salary of £.450 a year. But as the order for reducing the establishment of the College was daily expected, this salary could not be given him. The object however was so important, and Mr. Lassar appeared to be so well qualified to execute it, that they thought fit to retain him at the above stipend in a private character. He entered immediately on the translation of the Scriptures into the Chinese Language, and this work he has continued to carry on to the present time. But, as his services might be made otherwise useful, they resolved to establish a class of youths under his tuition; and as they could not obtain the young civil servants of the Company for this purpose, they proposed to the Baptist Missionaries that Mr. Lassar should reside at Serampore which is near Calcutta, on the following condition: that one of their elder Missionaries, and three at least of their youths, should immediately engage in the study of the Chinese Language. Dr. Carey declined the offer, but Mr. Marshman accepted it, and was joined by two sons of his own, and a son of Dr. Carey; and they have prosecuted their studies with unremitted attention for about five years.

In the year 1807, a copy of the Gospel of St. Matthew in the Chinese Language, translated by Mr. Lassar, and beautifully written by himself, was transmitted to his Grace the Archbishop of Canterbury for the Lambeth Library. Since that period a considerable portion of the New-Testament has been printed off from blocks, after the Chinese manner.

The proficiency of the Chinese pupils has far surpassed the most sanguine hopes which were previously entertained, and has been already publicly noticed.

His Excellency Lord Minto, Governor-General of India, in his first annual Speech to the College of Fort-William, has recorded the following testimony to their progress in the language, and to the importance of their attainments.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast Archipelago in which the *Malay* Language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of CHINA. I am, in truth, strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and, I hope, not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese Language.—Three young men, I ought indeed to say, boys, have not only acquired a ready use of the Chinese Language, for the purpose of oral communication (which I understand is neither difficult nor rare amongst Europeans connected with China), but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written Language of China. I will not detail the particulars of the Examination which took place on the tenth of this month (February 1808) at Serampore, in the Chinese Language, the report of which I have read, however, with great interest, and recommended to the liberal notice of those whom I have the honor to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese Language and character. A Chinese PRESS too is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least sent and admitted a dawn of day through that thick impenetrable cloud; they have passed that *Oceanum dissociabilem*, which for

so many ages has insulated that vast Empire from the rest of mankind."

"I must not omit to commend the zealous and persevering labors of Mr. LASSAR, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, CHINESE VERSIONS in the Chinese Character, of the GOSPELS of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasure to the largest associated population in the world."*

When this Chinese Class was first established, it was directed that there should be regular public Examinations and Disputations, as at the College of Fort-William. The Examination in September 1808, (a few months after the above Speech of Lord Minto was pronounced) was held in the presence of J. H. Harington, Esq. Vice-President of the Asiatic Society, Dr. John Leyden, and other Oriental scholars; when the three youths, mentioned above, maintained a Disputation in the Chinese Language. On this occasion, the Respondent defended the following position; "To commit to memory the Chinese Classics is the best mode of acquiring the Chinese Language."

One most valuable effect of these measures is a work just published by Mr. Joshua Marshman, the elder pupil of Mr. Lassar. It is the first volume of "the Works of Confucius, containing the Original Text, with a translation; to which is prefixed, a Dissertation on the Chinese Language, pp. 877, 4to;" to be followed by four volumes more. This translation will be received with gratitude by the learned, and will be considered as a singular monument of the indefatigable labor of an English Missionary in the acquisition of a new language.

While treating of the cultivation of the Chinese Language, it will be proper to notice the endeavors of the London Missionary Society in the same department. While Mr. Lassar and Mr. Marshman are translating the Scriptures at Calcutta, Mr. Morrison is prosecuting a similar work at Canton in China, with

* See College Report for 1808.

the aid of able native scholars. It is stated in the Report of their Society, that the principal difficulties have been surmounted, and that the period of his acquiring a complete knowledge of the language is by no means so distant as what he once expected. "It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the Gospels preserved in the British Museum, which he now finds from his own increasing acquaintance with the language, and the opinion of the Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives." He adds, that the manuscript of the New-Testament is fit to be printed; and that he proposes to publish also a Dictionary and a Grammar of the language, the last of which is already "prepared for the press."* The expense to the London Missionary Society for the current year, in the Chinese department alone, is stated to be £.500.

The foregoing notices of the progress of Chinese literature will, I doubt not, be acceptable to many; for the cultivation of the Chinese language, considered merely in a political point of view, must prove of the utmost advantage to this country, in her further transactions with that ancient and ingenious, but jealous, incommunicative, and partially civilized nation.

THE HINDOOS.

It is admitted by all writers that the civilization of the Hindoos will be promoted by intercourse with the English. But this only applies to that small portion of the natives, who live in the vicinity of Europeans, and mix with them. As for the bulk of the population, they scarcely ever see an Englishman. It becomes then of importance "to ascertain what have been the actual effects of Christianity in those interior provinces of Hindostan, where it has been introduced by the Christian Missionaries;" and to compare them with such of their countrymen as remain in their pristine idolatry. It was a chief object of the Author's

* Report of London Missionary Society for 1810, p. 22.

tour through India, to mark the relative influence of Paganism and Christianity. In order then that the English nation may be able to form a judgment on this subject, he will proceed to give some account of the Hindoos of *Juggernaut*, and of the native Christians in *Tanjore*. The Hindoos of Juggernaut have as yet had no advantages of Christian instruction: and continue to worship the Idol called Juggernaut. The native Christians of Tanjore, until the light of Revelation visited them, worshipped an idol also, called the great Black Bull of Tanjore. And, as in this brief work the Author proposes to state merely what he himself has seen, with little comment or observation, it will suffice to give a few extracts from the Journal of his Tour through these Provinces.

EXTRACTS from the AUTHOR'S JOURNAL in his Tour to the Temple of Juggernaut in Orissa, in the year 1806.

"*Buddruck in Orissa, May 30th*, 1806.

We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India, Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck."

In sight of Juggernaut, 12*th June*.

——Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the *length of his body*, as a penance of merit to please the god."

" *Outer Gate of Juggernaut*, 12*th June*.

——A disaster has just occurred. As I approached the gate, the pilgrims crowded from all quarters around me, and shouted, as they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence, that they were poor, that they could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyassee (or holy man) who had travelled some days by the side of my horse, came up and said, " Sir, you are in danger; the people are going to rush through the gate when it is opened for you." I immediately dismounted, and endeavored to escape to one side; but it was too late. The mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within seeing my danger opened it, and the multitude rushing through, carried me forward

in the torrent a considerable space; so that I was literally borne into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choaked up by the mass of people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side posts of the gate, which was of wood, gave way and fell to the ground. And perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendant of the temple, who repaired to the spot, and sent an additional guard to the inner gate, lest the people should force that also; for there is an outer and an inner gate to the town of Juggernaut; but both of them are slightly constructed. Mr. Hunter told me that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added, that sometimes a body of pilgrims (consisting chiefly of women and children and old men) trusting to the physical weight of their mass, will make, what he called, a *charge* on the armed guards, and overwhelm them; the guards not being willing in such circumstances, to oppose their bayonets."

"*Juggernaut*, 14*th June*.

——I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the "valley of Hinnom." The idol called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely, Boloram and Shubudra his brother and sister; for there are *three* Deities worshipped here. They receive equal adoration and sit on thrones of nearly equal height."

"——This morning I viewed the Temple; a stupendous fabric, and truly commensurate with the extensive sway of "the horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations (numerous and various) of that vice, which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English, the Golgotha, where the dead bodies are usually cast forth; and where dogs and vultures are ever seen.*

"The grand Hindoo festival of the Rutt Jattra, takes place on the 18th inst. when the idol is to be brought forth to the people. I reside during my stay here at the house of James Hunter, Esq. the Company's collector of the tax on pilgrims, and superintendant of the temple, formerly a student in the College of Fort-William; by whom I am hospitably entertained, and also by Capt. Patton and Lieut. Woodcock, commanding the military force. Mr. Hunter distinguished himself at the College by his proficiency in the Oriental Language. He is a gentleman of polished manners, and of classical taste. The agreeable society of these gentlemen is very refreshing to my spirits in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut. They said they were now so accustomed to them, they thought little of them. They had almost forgot their first impressions. Their houses are on the sea shore, about

* The vultures generally find out the prey first: and begin with the intestines; for the flesh of the body is too firm for their beaks immediately after death. But the dogs soon receive notice of the circumstance, generally from seeing the *Hurries* or corpse-carriers returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which are sometimes seen about a carcase, the dog, the jackal, the vulture, and the *Hurgeela*, or Adjutant, called by Pennant, the Gigantic Crane.

a mile or more from the temple. They cannot live nearer, on account of the offensive effluvia of the town. For independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets of want or of disease; while the devotees with clotted hair and painted flesh, are seen practising their various austerities, and modes of self-torture. Persons of both sexes, with little regard to concealment, sit down on the sands close to the town, in public view; and the SACRED BULLS walk about among them and eat the *ordure*.*

"The vicinity of Juggernaut to the sea probably prevents the contagion, which otherwise would be produced by the putrefactions of the place. There is scarcely any verdure to refresh the sight near Juggernaut; the temple and town being nearly encompassed by hills of *sand*, which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye; and in the ear there is the never intermitting sound of the roaring sea."

"*Juggernaut*, 18*th of June*.

"——I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised, by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing! A body of men, having green branches,

* This singular fact was pointed out to me by the gentlemen here. There is no vegetation for the sacred Bulls on the sand plains. They are fed generally with vegetables from the hands of the pilgrims.

or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.* I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating: as if a serpent would speak by their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow color. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved."

"I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, grated on its many wheels harsh thunder.† After a few min-

* See *Milton's Pandemonium*, Book X.

† Two of the military gentlemen had mounted my elephant that they might witness the spectacle, and had brought him close to the tower; but the moment it began to move, the animal alarmed at the unusual noise, took flight and ran off through the crowd till he was stopped by a wall. The natural fear of the elephant lest he should injure human life, was remarkably exemplified on

utes it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people; who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood."

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim,

this occasion. Though the crowd was very closely set, he endeavored, in the midst of his own terror, to throw the people off on both sides with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieut. Woodcock with great humanity endeavoured to dress the wound and attended her daily; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue."

Juggernaut, 20th June.

"Moloch, horrid king, besmeared with blood
"Of human sacrifice, and parents' tears." MILTON.

"——The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones."

"And this, thought I, is the worship of the Brahmins of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If you would know the state of the people, look at the state of the temple."

"I was surprised to see the Brahmins with their heads uncovered in the open plain falling down in the midst of the *Sooders* before "the horrid shape," and mingling so complacently with "that polluted cast." But this proved what I had before heard that so great a god is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects. All men are equal in his presence."

"*Juggernaut, 21st June.*

"The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the Place of Skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vul-

tures which were near. The people passed by without noticing the children. I asked them where was their home. They said, "they had no home but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. "They know not what they do."

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell," said he, "how many grains there are in a handful of sand?"

"The languages spoken here are various, as there are Hindoos from every country in India: but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga Country is only a few miles distant from the Tower of Juggernaut."

"*Chilka Lake, 24th June.*

"——I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence* on the pleasant banks of the Chilka Lake (where no human bones are seen,) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some "Christian Institution," which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it forever."

* Manickpatam.

Annual Expenses of the Idol JUGGERNAUT, *presented to the English Government.*

[Extracted from the Official Accounts.]

	Rupees.	*l.* sterling.
1. Expenses attending the table of the idol	36,115	or 4,514
2. Ditto of his dress or wearing apparel -	2,712	339
3. Ditto of the wages of his servants - - -	10,057	1,259
4. Ditto of contingent expenses at the different seasons of pilgrimage - - - -	10,989	1,373
5. Ditto of his elephants and horses - - -	3,030	378
6. Ditto of his rutt or annual state carriage -	6,713	839
Rupees	69,616	*l.* 8,702

" In item third, " wages of his servants," are included the wages of the *courtezans*, who are kept for the service of the temple.

" Item sixth. What is here called in the official account " the state carriage," is the same as the car or tower. Mr. Hunter informed me that the three " state carriages" were decorated this year (in June 1806) with upwards of *l.* 200 sterling worth of English *broadcloth* and *baize*.

" Of the rites celebrated in the interior of Juggernaut called the *Daily Service*, I can say nothing of my own knowledge, not having been within the Temple."*

* The Temple of Juggernaut is under the immediate control of the English Government, who levy a tax on pilgrims as a source of revenue. See " A Regulation (by the Bengal Government) for levying a Tax from Pilgrims resorting to the Temple of Juggernaut, and for the Superintendance and Management of the Temple. Passed April 3, 1806."

The province of Orissa first became subject to the British Empire under the administration of the Marquis Wellesley, who permitted the pilgrims at first to visit Juggernaut without paying tribute. It was proposed to his Lordship, soon after, to pass the above Regulation for the management of the Temple, and levying the tax; but he did not approve of it, and actually left the Government without giving his sanction to the approbrious law. When the measure was discussed by the succeeding Government, it was resisted by George Udny, Esq. one of the Members of the Supreme Council, who recorded his solemn dissent on the proceedings of Government, for transmission to England. The other members considered Juggernaut to be a legitimate source of rev-

JUGGERNAUT IN BENGAL.

Lest it should be supposed that the rites of Juggernaut are confined to the Temple in Orissa, or that the Hindoos there practise a more criminal superstition than they do in other places, it may be proper to notice the effects of the same idolatry in Bengal. The English nation will not expect to hear that the blood of Juggernaut is known at Calcutta; but, alas, it is shed at the very doors of the English, almost under the eye of the Supreme Government. Moloch has many a tower in the province of Bengal, that fair and fertile province which has been called "The Garden of Nations." Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor-General's country-house, there is a temple of this idol which is often stained with human blood. At the festival of the Rutt Jattra in May 1807, the Author visited it, on his return from the South of India, having heard that its rites were similar to those of Juggernaut.

"*Juggernaut's Temple, near Ishera, on the Ganges:*
"*Rutt Jattra, May*, 1807.

"The tower here is drawn along, like that at Juggernaut, by cables. The number of worshippers at this festival is computed to be about a hundred thousand. The tower is covered with indecent emblems, which were freshly painted for the occasion, and were

enue, on the principle, I believe, that money from other temples in Hindostan had long been brought into the treasury. It is just that I should state that these gentlemen (though their opinion on this subject will differ so much from that of their countrymen at home) are men of the most honorable principles and of unimpeached integrity. Nor would any one of them, I believe (for I have the honor to know them) do any thing which he thought injurious to the honor or religion of his country. But the truth is this, that those persons who go to India in early youth, and witness the Hindoo customs all their life, seeing little at the same time of the Christian Religion to counteract the effect, are disposed to view them with complacency, and are sometimes in danger of at length considering them even as proper or necessary.

the objects of sensual gaze by *both* sexes. One of the victims of this year was a well made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood under the tower of obscenity. I was not at the spot at the time, my attention having been engaged by a more pleasing scene.

"On the other side, on a rising ground by the side of a Tank, stood the Christian Missionaries, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this Temple of Juggernaut. As I passed through the multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents, and saying, "What do these words mean?"

"I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour, "Go ye, teach all nations." I said to myself, "How great and glorious a ministry are these humble persons now exercising in the presence of God!" How is it applauded by the holy Angels, who "have joy in heaven over one sinner that repenteth;" and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame? And I could not help wishing that the Representatives of the Church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects."

IMMOLATION OF FEMALES.

Before the author proceeds to shew the happy effects of Christianity in those provinces of India where it has been introduced, it may be proper to notice in this

place that other sanguinary rite of the Hindoo superstition, the FEMALE SACRIFICE. The report of the number of women burned within the period of six months near Calcutta, will give the reader some idea of the multitude who perish annually in India.

"REPORT of the number of Women who were Burned Alive on the Funeral Pile of their Husbands within thirty miles round Calcutta, from the beginning of Bysakh (15th April) to the end of Aswin (15th October) 1804."

	Women burned alive.
From Gurria to Barrypore; at eleven different places*	18
From Tolly's Nullah mouth to Gurria; at seventeen different places	36
From Barrypore to Buhipore; at seven places	11
From Seebpore to Balleea; at five places	10
From Balee to Bydyabattee; at three places	3
From Bydyabattee to Bassbareea; at five places	10
From Calcutta to Burahnugur (or Barnagore;) at four places	6
From Burahnugur to Chanok (or Barrackpore;) at six places.	13
From Chanock to Kachrapara; at four places	8
Total of women burned alive in six months, near Calcutta	115

"The above Report was made by persons of the Hindoo cast, deputed for that purpose, under the superintendance of the Professor of the Shanscrit and Bengalee languages in the College of Fort-William. They were ten in number, and were stationed at different places during the period of six months. They gave in their account monthly, specifying the particulars of each immolation, so that every individual instance was subject to investigation immediately after its occurrence.

"By an account taken in 1803, the number of wo-

* See the names of the places and other particulars in *Memoir of the Expediency of an Ecclesiastical Establishment in British India.*

men sacrificed, during that year, within thirty miles round Calcutta, was two hundred and seventy-five.

"In the foregoing Report of six months in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta must have been considerably greater than is here stated."

The following account will give the reader some idea of the flagitious circumstances which sometimes attend these sacrifices.

SACRIFICE OF THE KOOLIN BRAHMIN'S THREE WIVES.

"*Calcutta, 30th Sept.* 1807.

"A horrid tragedy was acted, on the 12th instant, near Barnagore (a place about three miles above Calcutta.) A Koolin Brahmin of Cammar-hattie, by name Kristo Deb Mookerjee, died at the advanced age of ninety-two. He had twelve wives;* and three of them were burned alive with his dead body. Of these three, one was a venerable lady, having white locks, who had been long known in the neighborhood. Not being able to walk, she was carried in a palanquin to the place of burning; and was then placed by the Brahmins on the funeral pile. The two other ladies were younger; one of them of a very pleasing and interesting countenance.

* The *Koolin* Brahmin is the purest of all Brahmins, and is privileged to marry as many wives as he pleases. The Hindoo families account it an honor to unite their daughters with a Koolin Brahmin. "The *Ghantucks* or Registrars of the Koolin cast state that Rajeb Bonnerjee, now of Calcutta, has forty wives; and that Raj-chunder Bonnerjee, also of Calcutta, has forty-two wives, and intends to marry more: that Ramraja Bonnerjee, of Bicrampore, aged thirty years, and Pooran Bonnerjee, Rajkissore Chutterjee, and Roopram Mookerjee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookerjee, of Bicrampore, who died about five years ago, had ninety wives." This account was authenticated at Calcutta in the year 1804. See further particulars in "*Memoir*" before quoted.

The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile, with unaverted face. The pile suddenly blazed, for it was covered with combustibles; and this human sacrifice was completed amidst the din of drums and cymbals, and the shouts of Brahmins. A person present observed, 'Surely if Lord Minto were here, who is just come from England, and is not used to see women burned alive, he would have saved these three ladies.' The Mahomedan Governors saved whom they pleased, and suffered no deluded female to commit suicide, without previous investigation of the circumstances, and official permission.

"In a discussion which this event has produced in Calcutta, the following question has been asked, WHO WAS GUILTY OF THE BLOOD OF THE OLD LADY? for it was manifest that she could not destroy herself? She *was carried* to be burned. It was also alleged that the Brahmin who fired the pile was not guilty, because he was never informed by the English Government, that there was any immorality in the action. On the contrary, he might argue that the English, witnessing this scene daily, as they do, without remonstrance, acquiesced in its propriety. The Government in India was exculpated, on the ground that the Government at home never sent any instructions on the subject; and the Court of Directors were exculpated, because they were the agents of others. It remained that the proprietors of India Stock, who originate and sanction all proceedings of the Court of Directors, were remotely accessary to the deed."

The best vindication of the great body of Proprietors, is this, that some of them never heard of the Female Sacrifice at all; and that few of them are acquainted with the full extent and frequency of the crime. Besides, in the above discussion, it was taken for granted that the Court of Directors have done nothing towards the suppression of this enormity; and that the Court of Proprietors have looked on, without

concern at this omission of duty. But this, perhaps, may not be the case. The question then remains to be asked. Have the Court of Directors at any time sent instructions to their Government in India, to report on the means by which the frequency of the female sacrifice might be diminished, and the practice itself eventually abolished? *Or have the Proprietors of India Stock at any time instructed the Court of Directors to attend to a point of so much consequence to the character of the Company, and the honor of the nation?*

That the abolition is practicable has been demonstrated: and that too by the most rational and lenient measures; and these means have been pointed out by the Brahmins themselves.*

Had Marquis Wellesley remained in India, and been permitted to complete his salutary plans for the improvement of that distant Empire (for he did not finish one half of the civil and political regulations which he had in view, and had actually commenced) the Female Sacrifice would probably have been by this time nearly abolished.† The humanity and intrepid spirit of that nobleman abolished a yet more criminal practice which was considered by the Hindoos as a religious rite, and consecrated by custom, I mean the SACRIFICE of CHILDREN. His Lordship had been informed that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them, or exposing them to Sharks and Crocodiles; and that twenty-three persons had perished at Saugor in one month (January 1801) many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this ancient atrocity, heard what Natives and Europeans had to say on the subject; and then passed a law, "declaring the practice to be murder punishable by death." The law is entitled "A Regulation for preventing the Sacrifice of Children at Saugor and other places; passed by the Governor-General in Council on the 20th of August 1802." The purpose of this regulation was completely

* See them detailed in *Memoir*, part II. chap. IV. sect. 3.
† Ibid.

effected. Not a murmur was heard on the subject: nor has any attempt of the kind come to our knowledge since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law of Marquis Wellesley. Now it is well known that it is as easy to prevent the sacrifice of women as the sacrifice of children. Has this fact ever been denied by any man who is competent to offer a judgment on the subject? Until the supreme Government in Bengal shall declare that it is utterly impracticable to lessen the frequency of the Immolation of Females by any means, THE AUTHOR WILL NOT CEASE TO CALL THE ATTENTION OF THE ENGLISH NATION TO THIS SUBJECT.

TANJORE.

THE Letters of KING GEORGE the FIRST to the Missionaries in India, will form a proper introduction to the account which is now intended to give of the Christian Hindoos of Tanjore. The first Protestant Mission in India was founded by Bartholomew Ziegembalg, a man of erudition and piety, educated at the University of Halle in Germany. He was ordained by the learned Burmannus, bishop of Zealand in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honored with an audience by his Majesty George the First, who took much interest in the success of the Mission. He was also patronized by "the Society for promoting Christian Knowledge," which was superintended by men of distinguished learning and piety. The King and the Society, encouraged the Oriental Missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the Scriptures speak

to a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind than the Prince who founds an Empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Tamul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the King in this primary endeavor to evangelize the Hindoos, will appear from the following letters, addressed to the Missionaries by his Majesty.

"GEORGE, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. to the Reverend and Learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, Missionaries at Tranquebar in the East Indies.

"Reverend and Beloved,

"Your letters dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favor.

"GEORGE R."

"Given at our Palace of Hampton Court, the 23d of August, A. D. 1717, in the 4th year of our Reign."

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

"Reverend and Beloved,

"From your letters dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it and which hath been graciously given of God.

"We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

"In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labors in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.**

"GEORGE R."

"Given at our Palace at St. James's,
the 23d of February, 1727, in the
13th year of our Reign."

But these Royal Epistles are not the only evanglic documents, of high authority, in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as President of the "Society for promoting Christian Knowledge."

* Niecampius, *Hist. Miss.* † Archbishop Wake.

"To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, Preachers of the Christian Faith, on the Coast of Coromandel.

"As often as I behold your letters, Reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honor and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honored, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honors, obtained without labor and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have labored in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honor is now given unto you,

by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favor, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; he will continue to prosper your endeavors, and will subdue unto himself, by your means, the *whole Continent of Oriental India.*

"O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, "Behold us, O Lord, and the children whom thou hast given us;" happy men! who being justified by the Saviour, shall receive in that day the reward of your labors, and also shall hear that glorious encomium; "Well done, good and faithful servants, enter ye into the joy of your Lord."

"May Almighty God graciously favor you and your labors, in all things. May he send to your aid fellow-laborers, such and as many as ye wish. May he increase the bounds of your Churches. May he open the hearts of those to whom ye preach the Gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labor, an incorruptible crown of glory.

"These are the fervent wishes and prayers of, venerable Brethren, your most faithful fellow-servant in Christ,

"GULIELMUS CANT."

"From our palace at Lambeth,
January 7, A. D. 1719."

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations to come;" and the prophecy of his Archbishop is likely to be fulfilled, that it should extend "over the whole continent of Oriental India." After the first Missionary Ziegenbalg had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Iænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time. The present state of the Mission, will appear by the following extract from the Journal of the Author's Tour through these provinces.

"*Tranquebar, 25th August*, 1806.

"Tranquebar was the first scene of the Protestant Mission in India. There are at present three Missionaries here, superintending the Hindoo Congregations. Yesterday I visited the Church built by ZIEGENBALG. His body lies on one side of the altar, and that of his fellow Missionary GRUNDLER on the other. Above are the epitaphs of both, written in Latin, and engraved on plates of brass. The Church was consecrated in 1718, and Ziegenbalg and his companion died in two years after. They laid the foundation for evangelizing India, and then departed, 'having finished the work, which was given them to do.' I saw also the dwelling-house of Ziegenbalg, in the lower apartment of which the registers of the Church are still kept. In these I found the name of the first heathen baptized by him, and recorded in his own hand-writing in the year 1707. In Ziegenbalg's Church, and from the pulpit where he stood, I first heard the Gospel preached to a congregation of Hindoos, in their own tongue. The Missionaries told me that Religion had suffered much in Tranquebar, of late years, from European Infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion, and therefore hostile to the conversion of the Hindoos. 'Religion,' said they, flourishes more among the natives of Tanjore and in other provinces where there are few

Europeans, than here or at Madras; for we find that European example in the large towns, is the bane of Christian instruction.' One instance of hostility to the Mission they mentioned, as having occurred only a few weeks before my arrival. On the 9th of July, 1756, the native Christians at Tranquebar celebrated a JUBILEE, in commemoration of the *fiftieth* year since the Christian ministers brought the Bible from Europe. The present year 1806, being the second 50th, preparations were made at Tranquebar for the second Jubilee, on the 9th of last month; but the French principles preponderating in the Government, they would not give it any public support; in consequence of which it was not observed with that solemnity which was intended. But in other places, where there were few Europeans, it was celebrated by the native Christians with enthusiasm and every demonstration of joy. When I expressed my astonishment at this hostility, the aged Missionary, Dr. John, said, 'I have always remarked that the disciples of Voltaire are the true enemies of Missions, and that the enemies of Missions are, in general, the disciples of Voltaire.' "

Tanjore, 30th August, 1806.

"On my entering this Province, I stopped an hour at a village near the road; and there I first heard the name of SWARTZ pronounced by a Hindoo. When I arrived at the capital, I waited on Major Blackburne, the British Resident at the Court of Tanjore, who informed me that the Rajah had appointed the next day at 12 o'clock to receive my visit. On the same day I went to Swartz's garden close to the Christian village, where the Rev. Mr. Kohloff resides. Mr. Kohloff is the worthy successor of Mr. Swartz; and with him I found the Rev. Dr. John, and Mr. Horst, two other Missionaries who were on a visit to Mr. Kohloff.

"Next day I visited the Rajah of Tanjore, in company with Major Blackburne. When the first ceremonial was over, the Rajah conducted us to the grand saloon, which was adorned by the portraits of his ancestors; and immediately led me up to the portrait of Mr. Swartz. He then discoursed for a considerable time

concerning that 'good man,' whom he ever revered as 'his father, and guardian.' The Rajah speaks and writes English very intelligibly. I smiled to see Swartz's picture amongst these Hindoo kings, and thought with myself that there are many who would think such a combination scarcely possible. I then addressed the Rajah, and thanked him, in the name of the Church of England, for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within his provinces. The Missionaries had just informed me that the Rajah had erected 'a College for Hindoos, Mahomedans, and Christians;' in which provision was made for the instruction of '*fifty Christian* children.' His Highness is very desirous that I should visit this College, which is only about sixteen miles from the capital. Having heard of the fame of the ancient Shanscrit, and Mahratta Library of the kings of Tanjore, I requested his Highness would present a catalogue of its volumes to the College of Fort-William; which he was pleased to do. It is voluminous, and written in the Mahratta character; for that is the proper language of the Tanjore Court.

"In the evening I dined with the Resident, and the Rajah sent his band of music, consisting of eight or more *Vinas* with other instruments. The *Vina* or *Been*, is the ancient instrument which Sir William Jones has described in his interesting descant on the musical science of the Hindoos, in the Asiatic Researches, and the sight of which, he says, he found it so difficult to obtain in northern India. The band played the English air of 'God save the King,' set to Mahratta words, and applied to the Maha Rajah, or Great King of Tanjore. Two of the Missionaries dined at the Resident's house, together with some English officers. Mr. Kohloff informed me that Major Blackburne has promoted the interests of the Mission by every means in his power. Major Blackburne is a man of superior attainments, amiable manners, and a hospitable disposition; and is well qualified for the important station he has long held, as English Resident at this Court.

"On the day following, I went to view the Hindoo

Temples, and saw the great BLACK BULL of Tanjore. It is said to be of one stone, hewn out of a rock of granite; and so large that the Temple was built around it. While I surveyed it, I reflected on the multitude of natives, who during the last hundred years, had turned away their eyes from this idol. When I returned, I sat some hours with the Missionaries, conversing on the general state of Christianity in the provinces of Tanjore, Tritchinopoly, Madura, and Palamcottah. They want help. Their vineyard is increased, and their laborers are decreased. They have had no supply from Germany in the room of Swartz, Iænicke, and Gericke; and they have no prospect of further supply, except from 'the Society for promoting Christian Knowledge;' who, they hope, will be able to send out English Preachers to perpetuate the Mission."

"*Tanjore, Sept.* 2, 1806.

"Last Sunday and Monday, were interesting days to me, at Tanjore. It being rumored that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday three Sermons were preached in three different languages. At eight o'clock we proceeded to the Church built by Mr. Swartz within the Fort. From Mr. Swartz's pulpit I preached in English from Mark xiii. 10; 'And the Gospel must first be published among all nations.' The English gentlemen here attended, civil and military, with the Missionaries, Catechists, and British soldiers. After this service was ended, the congregation of Hindoos assembled in the same Church, and filled the aisles and porches. The Tamul Service commenced with some forms of prayer, in which all the congregation joined with loud fervor. A chapter of the Bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated Discourse in the Tamul Tongue, from these words, 'Jesus stood and cried, saying, If any man thirst, let him come to me and drink.' As Mr. Whitefield, on his first going to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing

his text (so different from any thing he had seen in his own country) so I was surprised here at the sound of the iron pen engraving the Palmyra leaf. Many persons had their *Ollas* in their hands writing the Sermon in Tamul short-hand. Mr. Kohloff assured me that some of the elder Students and Catechists will not lose a word of the preacher if he speak deliberately.* This, thought I, is more than some of the Students at our English Universities can do. This aptitude of the people to record the words of the preacher, renders it peculiarly necessary 'that the priests' lips should keep knowledge. An old rule of the Mission is, that the Sermon of the morning should be read to the Schools in the evening, by the Catechist, from his Palmyra leaf.

"Another custom obtains among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation; who answer it without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself. Thus, suppose that he is saying, 'My dear Brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your cast with the Brahmins. But your case is not peculiar. The man of the world is the man of cast in Europe; and he despises the humble and devout disciple of Christ, even as your Brahmin contemns the *Sooder*. But, thus it hath been from the beginning. Every faithful Christian must lose cast for the Gospel; even as Christ himself, the Forerunner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised; but be of good cheer, and say, Though we have lost our cast and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.' He then adds, What, my beloved Brethren, shall you obtain in hea-

* It is well known that natives of Tanjore and Travancore can write fluently what is spoken deliberately. They do not look much at their ollas while writing. The fibre of the leaf guides the pen.

ven? They answer, 'A new name and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected with this scene. This custom is deduced from Ziegenbalg, who proved its use by long experience.

"After the Sermon was ended, I returned with the Missionaries into the vestry or library of the Church. Here I was introduced to the Elders and Catechists of the congregation. Among others came SATTIANADEN, the Hindoo preacher, one of whose Sermons was published in England some years ago, by the Society for promoting Christian Knowledge. He is now advanced in years, and his black locks have grown gray. As I returned from the Church, I saw the Christian families going back in crowds to the country, and the boys looking at their ollas. What a contrast thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the Christian virtues are found in exercise by the feeble-minded Hindoo, in a vigor and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith.

"At four o'clock in the afternoon, we attended Divine Service at the Chapel in the Mission Garden out of the Fort. The Rev. Mr. Horst preached in the *Portuguese* Language. The organ here accompanied the voice in singing. I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present Rajah, and signed by him, 'Serfogee.' In the evening Mr. Kohloff presided at the exercise in the schools: on which occasion the Tamul Sermon was repeated, and the boys' ollas examined.

"In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kohloff had given notice

that there would be Divine Service next day, Monday. Accordingly the Chapel in Swartz's garden was crowded at an early hour. Sattianaden delivered his Discourse in the Tamul Language, with much natural eloquence, and with visible effect. His subject was the 'Marvellous Light.' He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, 'when there shall be no more need of the light of the sun, or of the moon.' In quoting a passage from Scripture, he desired a lower minister to read it, listening to it as to a record; and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former Sermon. He concluded with praying fervently for the glory and prosperity of the Church of England. After the Sermon, I went up to Sattianaden, and the old Christians who had known Swartz came around us. They were anxious to hear something of the progress of Christianity in the North of India. They said they had heard good news from Bengal. I told them that the news were good, but that Bengal was exactly a hundred years behind Tanjore.

"I have had long conversations with the Missionaries, relating to the present circumstances of the Tanjore Mission. It is in a languishing state at this moment, in consequence of the war on the Continent of Europe. Two of its sources have dried up, the Royal College at *Copenhagen*, and the Orphan-house at *Halle*, in Germany. Their remaining resources from Europe is the stipend of "The Society for promoting Christian Knowledge;" whom they never mention but with emotions of gratitude and affection. But this supply is by no means commensurate with the increasing number of their Churches and Schools. The chief support of the Mission is derived from itself. Mr. Swartz had in his life time acquired a considerable property, through the kindness of the English Government and of the Native Princes. When he was dying, he said, "Let the cause of Christ be my heir." When his colleague, the pious Gericke, was departing, he also bequeathed his property to the Mission. And now Mr. Kohloff gives from his private funds an annual sum; not that

he can well afford it; but the Mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in *existence*. He stated that there were upwards of ten thousand Protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a hundred, had a New Testament; and yet there are some copies of the Tamul Scriptures still to be sold at Tranquebar: but the poor natives cannot afford to purchase them. When I mentioned the designs of the Bible Society in England, they received the tidings with very sensible emotions of thankfulness. Mr. Horst said, If only every tenth person were to obtain a copy of the Scriptures, it would be an event long to be remembered in Tanjore. They lamented much that they were destitute of the aid of a printing-press, and represented to me that the progress of Christianity had been materially retarded of late years by the want of that important auxiliary. They have petitioned the Society for promoting Christian Knowledge to send them one. They justly observed, If you can no longer send us Missionaries to preach the Gospel, send us the means of printing the Gospel.* The Tranquebar Mission and the Madras Mission have both possessed printing-presses for a long period; by the means of which they have been extensively useful in distributing the Scriptures and religious publications in several languages. The Mission Press at Tranquebar may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at *Halle* in Germany, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish, and Eng-

* The Brahmins in Tanjore have procured a press, "which they dedicate (say the Missionaries in their last letter) to the glory of their gods:" but the Missionaries, who first introduced the civilization of Christianity at the Tanjore capital, are still without one. Printing is certainly the legitimate instrument of the Christian for the promulgation of Christianity. We Protestants have put it into the hands of the Brahmins, and we ought to see to it, that the teachers of our own religion are possessed of an equal advantage.

lish. I have in my possession the Psalms of David in the *Hindostanee* Language, printed in the Arabic character; and the History of Christ in *Syriac*, intended probably for the Syro-Romish Christians on the sea-coast of Travancore, whom a Danish Missionary once visited, both of which volumes were edited by the Missionaries of Tranquebar. There is also in Swartz's Library at Tanjore, a Grammar of the *Hindostanee* Language in quarto, published at the same press; an important fact which was not known at the College of Fort-William, when Professor Gilchrist commenced his useful labors in that language."

Tanjore, Sept. 3, 1806.

"Before I left the capital of Tanjore, the Rajah was pleased to honor me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by a Hindoo artist at the Tanjore Court.* The Missionary, Dr. John, accompanied me to the palace. The Rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident Missionary Mr. Kohloff, whom the Rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the Rajah, though he yet professes the Brahminical religion, is no longer obedient to the dictates of the Brahmins, and they are compelled to admit his superior attainments in knowledge. I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kohloff presented to me a Hebrew Psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp which he had got first when a Student at the College of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study.* I thought I saw the image of Swartz in his successor. Mr. Kohloff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed

* It is now placed in the Public Library of the University of Cambridge.

Religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benediction."*

"*September 4th*, 1806.

"Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for Bibles. They supplicated for teach-

* That I may give to those who are interested in the promotion of Christianity in the East, a more just view of the character of Swartz's successor. the Rev. Mr. Kohloff, I shall subjoin an Extract of a Letter which I have since received from the Rev. Mr. Horst.

"*Tanjore, Sept.* 24, 1807.

"The Rev. Mr. Kohloff is sometimes rather weak, on account of so many and various cares that assail him without ceasing. He provides for the wants of this and the Southern Missions, (Tritchinopoly excepted) by disbursing annually upwards of one thousand pagodas (about £.250 sterling) out of his private purse, partly to make up the difference between the income and expenditure of this and the Southern Mission (of which I annex an Abstract) and the rest in assisting the deserving poor, *without regard to religion;* and for various pious uses. To him, as Arbitrator and Father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing *rather than go to law.*

"All these heterogeneous, but, to a Missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he is not of a robust constitution, will undermine his health at last. Happily, several neighbouring Churches and new congregations, belonging to the Mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, *who were professed thieves only a few years ago, and many of them are now an honor to the Christian profession, and industrious peasants.* It is pleasing to behold the anxiety with which a great number of our Christian children inquire at such times when their *father* will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance."

ers. 'We don't want bread or money from you, said they; but we want the word of God.' Now, thought I, whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?"

"*Tritchinopoly, September 5th.*

"The first Church built by Swartz is at this place. It is called Christ's Church, and is a large building, capable of containing perhaps two hundred people.* The aged Missionary, the Rev. Mr. Pohle, presides over this Church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a 'famine of Bibles.' The Jubilee was celebrated on the 9th of July, being the hundredth year from the arrival of the messengers of the Gospel. On this occasion their venerable Pastor preached from Matt. xxviii, 19; 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' At this station, there are about a thousand English troops. Mr. Pohle being a German, does not speak English very well; but he is reverenced for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way.* On the Sunday morning, I preached in Christ's Church to a full assembly, from these words, 'For we have seen his Star in the East, and are come to worship him.' Indeed what I had seen in these provinces rendered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure Bibles. 'It is a delightful thing, said one of them, to hear our own religion preached by our own countryman.' I am informed that there are at this time above twenty English regiments in India, and that not one of them has a chaplain. The men live without religion, and then they bury each other. O England, England, it is not for thine own goodness that Providence giveth thee the treasures of India!

* Probably an error of the Press for 2000. *Amer. Ed.*

"I proceed hence to visit the Christian Churches in the provinces of Madura, and Tinavelly."

The friends of Christianity in India have had it in their power to afford some aid to the Christian Churches in Tanjore. On the 1st of January of the present year (1810,) the Rev. Mr. Brown preached a Sermon at Calcutta, in which he represented the petition of the Hindoos for Bibles. A plain statement of the fact was sufficient to open the hearts of the public. A subscription was immediately set on foot, and Lieut. General Hewitt, Commander in Chief, then Deputy Governor in Bengal, subscribed £.250. The chief officers of government, and the principal inhabitants of Calcutta, raised the subscription, in a few days, to the sum of £.1000 sterling. Instructions were sent to Mr. Kohloff, to buy up all the copies of the Tamul Scriptures; to distribute them at a small price amongst the natives, and to order a new edition to be printed off without loss of time.*

VERSIONS OF THE SCRIPTURES FOR THE HINDOOS.

Having now seen what the Hindoos are in their state of idolatry, as at Juggernaut, and in Bengal; and what they may become under the influence of Christianity, as at Tranquebar, Tritchinopoly, and Tanjore; it remains, to give some account of the translation of the Scriptures into the languages of the Hindoos.

There are five principal languages spoken by Hindoos in countries subject to the British Empire. These

* The chief names in this subscription, besides that of General Hewitt, were Sir John Royds, Sir W. Borroughs, John Lumsden, Esq. George Udney, Esq. J. H. Harrington, Esq. Sir John D'Oyley, Colonel Carey, John Thornhill, Esq. R. C. Plowden, Esq. Tho's Hayes, Esq. W. Egerton, Esq. &c. &c.

Thus, while we are disputing in England whether the Bible ought to be given to the Hindoos, the Deputy Governor in Bengal, the Members of the Supreme Council, and of the Supreme Court of Judicature, and the chief officers of the Government, after perusing the information concerning the state of India sent from this country, are satisfied that it is an important duty, and a Christian obligation.

are, the *Hindostance*, which pervades Hindostan generally; and the four languages of the four great provinces, viz. the *Bengalee*, for the province of Bengal; the *Telinga*, for the Northern Sircars; the *Tamul*, for Coromandel, and the Carnatic; and the *Malayalim*, or *Malabar*, for the coast of Malabar and Travancore.

Of these five languages, there are two, into which the Scriptures are already translated; the *Tamul*, by the Danish Missionaries in the last century; and the *Bengalee*, by the Baptist Missionaries from England. The remaining three languages are in progress of translation; the *Hindostanee*, by the Rev. Henry Martin, B. A. Chaplain in Bengal;* the *Malabar*, by Mar Dionysius, Bishop of the Syrian Christians in Travancore; both of which translations will be noticed more particularly hereafter; and the *Telinga*, by Ananda Rayer, a Telinga Brahmin, by birth a Mahratta, under the superintendance of Mr. Augustus Desgranges at Vizagapatam, a Missionary belonging to the London Society.

Ananda Rayer, a Brahmin of high cast, was lately converted to the Christian faith, and has given undoubted proofs of the serious impression of its principles on his heart.† It is remarkable that versions of

* It was before mentioned that the Gospels were translated into *Hindostanee*, and part of them printed in the College of Fort-William. Another version has since been published by the Baptist Missionaries. The Hindostanee being spoken over such extensive regions, varies much in its dialects.

† The account of Ananda Rayer's conversion is given by the Rev. Dr. John, the aged Missionary at Tranquebar, in a letter to Mr. Desgranges. This Brahmin applied (as many Brahmins and other Hindoos constantly do) to an older Brahmin of some fame for sanctity, to know "what he should do that he might be saved?" The old Brahmin told him, that "he must repeat a certain prayer four lack of times:" that is, 400,000 times. This he performed in a Pagoda, in six months; and added many painful ceremonies. But finding no comfort or peace from these external rites, he went to a Romish Priest, and asked him if he knew what was the true religion? The Priest gave him some Christian books in the Telinga language; and, after a long investigation of Christianity, the inquiring Hindoo had no doubt remaining on his mind, that "Christ was the Saviour of the world." But he was not satisfied with the Romish worship in many points: he disliked the adoration of images, and other superstitions: and having heard

the Scriptures should be now preparing for the Mahomedans and Hindoos, by their own converted countrymen; namely, the Persian and Arabic versions, by SABAT the Arabian; and the Telinga version by ANANDA RAYER, the Telinga Brahmin. The latter has translated the four Gospels, and the Acts of the Apostles. The progress of Sabat in his translations will be noticed hereafter.

THE CEYLONESE.

IN the island of Ceylon, the population under the British Government amounts, according to the best authorities, to upwards of a million and a half; and one-third is supposed to profess Christianity. This population was divided by the Dutch, while they had possession of the island, into 240 church-ships, and three native schoolmasters were appointed to each church-ship. The Dutch government never gave an official appointment to any native who was not a Christian; a distinction which was ever considered by them as a wise policy, as well as a Christian duty, and which is continued by his Majesty's Government in Ceylon. Perhaps it is not generally known in England that our

from the Priests themselves, that the Protestant Christians at Tanjore and Tranquebar, professed to have a purer faith, and had got the Bible translated, and worshipped no images; he visited Dr. John, and the other Missionaries at Tranquebar, where he remained four months, conversing, says Dr. John, "almost every day with me," and examining the Holy Scriptures. He soon acquired the Tamul Language (which has affinity with the Telinga) that he might read the Tamul translation; and he finally became a member of the Protestant Church.

The Missionaries at Vizagapatam being in want of a learned Telinga scholar, to assist them in a translation of the Scriptures into the Telinga language, Dr. John recommended Ananda Rayer; "for he was averse, says he, to undertake any worldly employment, and had a great desire to be useful to his brethren of the Telinga nation." The reverend Missionary concludes thus: "What Jesus Christ hath required of his followers, this man hath literally done; he hath left father, mother, sisters, and brothers, and houses, and lands, for the Gospel's sake."

See Dr. John's Letter, dated 29th January, 1808, communicated to the Bible Society, by the Rev. Mr. Brown.

Bengal and Madras Governments do not patronize the native Christians. They give official appointments to Mahomedans and Hindoos generally in *preference* to natives professing Christianity. The chief argument for the retention of this system is *precedent*. It was the practice of the first settlers. But it has been often observed that what might be proper or necessary in a *factory*, may not be tolerable in a great *Empire*. It is certain that this system confirms prejudice, exposes our religion to contempt in the eyes of the natives, and precludes every ray of hope of the future prevalence of Christianity at the seats of Government.

"*Jaffna-patam, in Ceylon, Sept.* 27, 1806.

"From the Hindoo Temple of Ramisseram, I crossed over to Ceylon, keeping close to Adam's bridge. I was surprised to find that all the boatmen were Christians of Ceylon. I asked the helmsman what religion the English professed, who now governed the island. He said he could not tell, only that they were not of the Portuguese or Dutch religion. I was not so much surprised at his ignorance afterwards, as I was at the time.

"I have had the pleasure to meet here with Alexander Johnstone, Esq.* of the Supreme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of Christianity. He is well acquainted with the language of the country, and with the history of the island; and his professional pursuits afford him a particular knowledge of its present state; so that his communications are truly valuable. It will be scarcely believed in England, that there are here Protestant Churches under the King's government, which are without ministers. In the time of BALDÆUS, the Dutch preacher and historian, there were *thirty-two* Christian Churches in the province of Jaffna alone. At this time there is not one Protestant European Minister in the whole province. I ought to except Mr. Palm, a solitary Missionary, who has been sent out by the London Society, and receives some stipend from the

* Now Sir Alexander Johnstone, Chief-Justice of Ceylon.

British Government. I visited Mr. Palm, at his residence a few miles from the town of Jaffna. He is prosecuting the study of the *Tamul* Language; for that is the language of this part of Ceylon, from its proximity to the Tamul Continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old Protestant Church of Tilly-Pally. By reference to the history, I found it was the Church in which Baldæus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the Church is given in his work. Most of those handsome Churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for Divine Worship, and a respectable society of English and Dutch inhabitants, no Clergyman has been yet appointed. The only Protestant preacher in the town of Jaffna is *Christian David*, a Hindoo Catechist sent over by the Mission of Tranquebar. His chief ministrations are in the Tamul Tongue; but he sometimes preaches in the English Language, which he speaks with tolerable propriety; and the Dutch and English resort to hear him. I went with the rest to his Church; when he delivered extempore a very excellent Discourse, which his present Majesty George the Third would not have disdained to hear. And this Hindoo supports the interests of the English Church in the province of Jaffna. The Dutch ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the College of Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English Government justly preferring the Romish superstition to the worship of the idol *Boodha*, thinks it right to countenance the Catholic Religion in Ceylon. But

whenever our Church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labor, than the old Protestant Vineyard of Jaffna Patem. The Scriptures are already prepared in the Tamul Language. The language of the rest of Ceylon is the *Cingalese*, or *Ceylonese*."

"*Columbo, in Ceylon, 10th March*, 1808.

"——I find that the south part of the island is in much the same state as the north, in regard to Christian instruction. There are but two English Clergymen in the whole island. 'What wonder' (said a Romish priest to me) 'that your nation should be so little interested about the conversion of the Pagans to Christianity, when it does not even give teachers to its own subjects who are already Christians? I was not surprised to hear that great numbers of the Protestants every year go back to idolatry. Being destitute of a Head to take cognizance of their state, they apostatize to *Boodha*, as the Israelites turned to *Baal* and *Ashteroth*. It is perhaps true that the religion of Christ has never been so disgraced in any age of the Church, as it has been lately, by our official neglect of the Protestant Church in Ceylon.

"I passed the day at Mount Lavinia, the country residence of General Maitland, the Governor of Ceylon; and had some conversation with his Excellency on the religious state of the country. He desired I would commit to writing, and leave with him a memorandum of inquiries which I wished should be made on subjects relating to the former prevalence of the Protestant Religion in the island, and the means of reviving and establishing it once more. His Excellency expressed his conviction that some Ecclesiastical Establishment ought to be given to Ceylon; as had been given to other Colonies of His Majesty in America and the West Indies. He asked what was the cause of the delay in giving an Ecclesiastical Establishment to the Continent of India. I told him I supposed the chief cause was the mixed government of our Indian

Empire. It was said to be a question at home, who ought to originate it. Had there been no revolution in Europe to distract the attention of the nation, and had Mr. Pitt lived, many things of a grand and arduous character would have been done which are yet left undone. There are now three Missionaries of the London Society established in three different parts of the island. It gave me great pleasure to find that General Maitland, and the senior Chaplain at Columbo, the Honorable Mr. Twisleton, had afforded their patronage in the most liberal manner to these useful teachers. Government has allowed to each of them an annual stipend. In returning from the country I passed through the groves of CINNAMON, which extend nearly a mile in length. Ceylon is believed by some of the Easterns, both Mahomedans and Hindoos, to have been the residence of the first man (for the Hindoos have a First Man, and a Garden of Eden, as well as the Christians); because it abounds in "Trees pleasant to the eyes, and good for food;" and is famous for its rare metals and precious stones. "There is gold, bdellium, and the onyx-stone." The rocky ridge which connects this happy island with the main land, is called Adam's Bridge; the lofty mountain in the middle of the island every where visible, is called Adam's Peak: and there is a sepulchre of immense length, which they call Abel's Tomb. All these names were given many ages before the introduction of Christianity from Europe. The Cinnamon trees love a sandy soil. The surface of the ground appeared to be entirely *sand*. I thought it wonderful that the most valuable of all trees should grow in luxuriance in such an arid soil without human culture. I compared them in my mind to the Ceylon Christians in their present state, who are left to flourish by themselves under the blessing of heaven, without those external and rational aids which have been divinely appointed to nourish the Church of Christ."

Columbo, 11*th March*, 1808.

"I have conversed with intelligent persons on the means of translating the Scriptures into the Cingalese

Language. The whole of the New Testament has been translated, but only three books of the Old Testament. But even this portion has been translated almost in vain: for there is no supply of books for the use of the people. I reflected with astonishment on the fact, that there are by computation 500,000 natives in Ceylon professing Christianity, and that there should not be one complete copy of the Holy Scriptures in the vernacular tongue. Samuel Tolfry, Esq. head of a civil department in Columbo, is a good Cingalese scholar, and is now engaged in compiling a Cingalese Dictionary. I proposed to him to undertake the completion of the Cingalese Version; which is easily practicable, as there are many learned Cingalese Christians in Columbo. He professed himself ready to engage in the work, provided he should receive the sanction of the government. I mentioned to him what had passed in my conversation with General Maitland, and his Excellency's favorable sentiments on the subject; and added that a correspondence would be immediately commenced with him from Calcutta concerning the work, and funds apportioned for the execution of it. Alexander Johnstone, Esq. who is now in Columbo, has furnished me with his sentiments on the best means of reviving and maintaining the Protestant interest in Ceylon. Did his professional avocations permit, Mr. Johnstone is himself the fit person to superintend the translation and printing of the Scriptures. It is a proof of the interest which this gentleman takes in the progress of Christian knowledge, that he hath caused Bishop Porteus's Evidences of Christianity to be translated into the Cingalese tongue, for distribution among the natives."

THE MALAYS.

A NEW empire has been added to Great Britain in the East, which may be called her Maylay Empire. The extensive dominion of the Dutch in the Indian Ocean, is devolving upon the English; and it may be expected that Britain will soon be mistress of the whole of the MAYLAYAN ARCHIPELAGO. But as we increase

our territories, we increase our obligations. Our duties to our Hindoo Empire have been long enough the subject of discussion: let us now turn our attention to the obligations which we owe to our Maylay Empire. We are now about to take possession of islands, peopled by numbers of Protestant Christians. For in every island where the Dutch established their government, they endeavored to convert the natives to Christianity, and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred "till a more convenient season," will have no opportunity of offering the advice in regard to some of these islands: for, behold, the natives are Christians already. They profess the religion of the Bible. Let it be our endeavor then to do more justice to these our new Protestant subjects than we have done to the Christians of Ceylon. We have less excuse in the present instance, for the Malay Scriptures are already translated to our hands. What a noble field here opens to the view of the "Society for promoting Christian Knowledge," and of the Bible Society! Here there is ample room for a praise-worthy emulation, and for the utmost exercise of their benevolent exertions. One hundred thousand Malay Bibles will not suffice to supply the Maylay Christians.

The Sacred Scriptures were translated by the Dutch, into the Eastern Maylay;* for that is the general language of their extensive dominions in the Indian Sea. But the Eastern Maylay is different from the Western Maylay, or that of Sumatra. In the College of Fort-William, Thomas Jarret, Esq. of the Honorable Company's Civil Service, was preparing a version of the Scriptures in the Western Maylay; for which undertaking he was well qualified, having resided twelve years in Sumatra. When the progress of the Biblical translations was interrupted in the College, Mr. Jarret prosecuted the work, after his return to Madras. He has had, as an assistant in the design, a learned Maylay

* A complete version of the Malay Bible was published in the Arabic character at Batavia, in 5 vols. 8vo. in 1758, under the direction of Jacob Mossel, Governor-General of the Dutch possessions in the East Indies.

of the rank of Rajah in his own country, who came from Sumatra for the purpose. Mr. Jarret has also made considerable progress in compiling a copious Malay Dictionary, which he commenced before he left the island. His labor, it is to be hoped, will not be lost to the public; for the Maylay language is daily increasing in its importance to the British nation.

Prince of Wales' Island, or, as it is called by the natives, Penang, or Pulo Penang, that is, the island Penang, is the capital of our Malay territories, and is the proper place for the cultivation of the Malay Language, being situated close to the main land of Malacca. As there is a College in Bengal for instructing the English in the languages of the continent of Hindostan, it is equally expedient that there should be an Institution in Penang for the cultivation of the Malay Tongue, and of the various dialects of our insular possessions. The Dutch attended to this object in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of Eastern civilization, become the great emporium of Asiatic Commerce. Its sudden elevation, is a prognostic of its future celebrity. It is situated on what may be called, "the high way," in which ships sail from either hemisphere; and is the very centre of British navigation in the East. The Author resided on this island for about a month, and was greatly surprised at the variety of languages which are spoken, and at the different races of men who present themselves to view in this infant settlement. The merchants are chiefly of the Malay, and Indo-Chinese nations. John Shaw, Esq. was prosecuting the study of the Eastern Malay Language, when I visited the island, and has since published a considerable portion of a Malay Grammar.

The author who chiefly claims our notice in regard to the Malay regions is J. C. Leyden, M. D. Professor of Hindostanee in the College of Fort-William. To him the learned world is indebted for "a Dissertation on the Languages, and Literature of the Indo-Chinese nations," just published in the Asiatic Researches, in which he illuminates a very dark subject, and opens a new view to Great Britain of her insular possessions

in Asia. Dr. Leyden takes the lead in this most useful science, in the East, being possessed of very rare talents for general Philology, which he has applied almost suddenly, and with admirable effect to the Oriental Languages. If this erudite scholar should prosecute his researches for some years to come, with equal assiduity and success, he will promote, in the most effectual manner, the general civilization of the East by opening the way for the future exertions of Christian teachers, and preparing them for the study of languages, the names of which are not yet known in Europe.

Penang, and the neighboring settlement of Malacca, are most favorable stations for the study of the various dialects of the Malay and Chinese Languages; and for pouring forth from the press useful works for the civilization of maritime and Austral Asia. Every week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The Author found here a general spirit of enquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced Christianity on every island where they established a Government, yet the greater part of the Malay islands are involved in darkness. The natives are of three general casts, Pagans, Mahomedans, and Chinese. The Mahomedans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and other islands almost exceeds belief. Marsden, in his history of Sumatra, had informed us that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals, and prisoners of war; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. "They themselves declare," says he, "that they frequently eat their own relations when aged and infirm: and that not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man be-

comes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge the import of which is, 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet."*

These cannibals inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort-Marlborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the *pepper* which the natives give us, it would well become our character as a Christian nation, were we now at length, to offer them the *New-Testament*.

Another description of barbarians in the Eastern Isles, are the *Haraforas*, called by the Dutch, the *Alfoers*. They are to be found in almost all the larger islands. "In their manners, says Dr. Leyden, the most singular feature is the necessity imposed on every person of, sometime in his life, imbruing his hands in human blood: and in general, among all their tribes, no person is permitted to marry, 'till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth."† When the Author was at Pulo Penang, he himself saw a Chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair; which he said he had cut from the head of his enemy whom he had killed.

The Author has mentioned the foregoing circumstances to shew what Paganism is in its natural state, and to awaken some desire of civilizing a people, who are now so accessible to us. Some Philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state DEVOID of Christianity; and it

* *Asiatic Researches*, vol. x. p. 203.
† Ibid. p. 217.

is to be lamented that some *Christian* writers have tried of late to draw the same picture. But Paganism in its best estate, is well described by one line of the Poet:

Monstrum, horrendum, informe, ingens cui LUMEN ademptum. *Virg.*

No quarter of the globe promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavors, the Dutch have already shewn *what is practicable.* The natives are of different casts, and are a divided people. The communication is easy from island to island; our own ships are continually plying on their shores. The China fleets pass through twice or oftener every year; and with most of the islands we have intercourse by what is called in India, the country trade. And now there will be, of course, an English Government established in each of the conquered islands in lieu of the Dutch.

The Mahomedans found it easy to translate the Koran into the languages of *Java*, and of the *Celebes*; but the Sacred Scriptures are not yet translated into *either* of these languages. The proper language of Java is different from the Malay of the city of Batavia. The language of the Celebes is called the Bugis, or Bouguese.* The natives of Celebes are distinguished for their vigor of mind and strength of body; and are acknowledged to be the first of the *Orang Timor*, or Eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty-three different volumes. "Their songs," says he, "and romances are famous among all the islands of the East." Their language extends to other islands; for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe. Let us consider how long these nations have

* Lord Minto notices in his Speech to the College of Fort-William, that Thos. Raffles, Esq. Secretary to the Government in Prince of Wales' Island, is employed in compiling a code of Malay Laws, in the Malay, and *Bouguese* Languages.

waited for Christian instruction, and contemplate the words of the prophecy, "The isles shall wait for HIS Law," Is. xlii, 4.

The facilities for civilizing the Malayan isles are certainly very great; and these facilities are our strongest encouragement to make the attempt. Both in our translation of the Scriptures and in missions to the heathen, we should avoid as much as possible what may be called *enterprise*. Let us follow the path that is easy and secure, and make use of those means which are already afforded to us by Providence. Thus the most valuable and important translation of the Scriptures in the present circumstances, will be that for which a people are already prepared, such as the Malayalim, the Cingalese, and Malay. And the most judiciously planned Missions will be those where there is a prospect of personal security to the teachers; and where there are, judging from human probabilities, the greatest facilities for the conversion of the people.

THE SYRIAN CHRISTIANS IN INDIA.

The Syrian Christians inhabit the interior of Travancore and Malabar, in the South of India; and have been settled there from the early ages of Christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-ala.* The name or title of their last King was Beliarte; and he dying without issue, the dominion devolved on the King of Cochin and Diamper.

When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian Churches on the coast of Malabar. But when they

* Malay-ala is the proper name for the whole country of Travancore and Malabar, comprehending the territory between the mountains and the sea, from Cape Comorin to Cape Illi or Dilly. The language of these extensive regions is called Malayalim, and sometimes Malabar. We shall use the word *Malabar*, as being of easier pronunciation.

became acquainted with the purity and simplicity of their worship, they were offended. "These Churches," said the Portuguese, "belong to the Pope." "Who is the Pope," said the natives, "we never heard of him." The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular Church under Episcopal Jurisdiction; and that, for 1300 years past, they had enjoyed a succession of Bishops appointed by the Patriarch of Antioch. "We," said they, "are of the true faith, whatever you from the West may be; for we come from the place where the followers of Christ were first called Christians."

When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil Churches, seized some of the Clergy, and devoted them to the death of heritics. Then the inhabitants heard for the first time that there was a place called the *Inquisition;* and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian Bishop Mar Joseph, and sent him prisoner to Lisbon: and then convened a Synod at one of the Syrian Churches called Diamper, near Cochin, at which the Romish Archbishop Menezes presided. At this compulsory Synod, 150 of the Syrian Clergy appeared. They were accused of the following practices and opinions: "That they had married wives; that they owned but two Sacraments, Baptism and the Lord's Supper; that they neither invoked Saints, nor worshipped Images, nor believed in Purgatory: and that they had no other orders or names of dignity in the Church, than Bishop, Priest, and Deacon." These tenets they were called on to abjure, or to suffer suspension from all Church benefices. It was also decreed that all the Syrian books on Ecclesiastical subjects that could be found, should be burned; "in order," said the Inquisitors, "that no pretended apostolical monuments may remain."

The Churches on the sea-coast were thus compelled to acknowledge the supremacy of the Pope: but

they refused to pray in Latin, and insisted on retaining their own language and Liturgy. This point they said they would only give up with their lives. The Pope compromised with them: Menezes purged their Liturgy of its errors: and they retain their Syriac Language, and have a Syriac College unto this day. These are called the Syro-Roman Churches, and are principally situated on the sea-coast.

The Churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the Inquisition; they hid their books, fled occasionally to the mountains, and sought the protection of the Native Princes, who had always been proud of their alliance.

Two centuries had elapsed without any particular information concerning the Syrian Christians in the interior of India. It was doubted by many whether they existed at all; but if they did exist, it was thought probable that they must possess some interesting documents of Christian antiquity. The Author conceived the design of visiting them, if practicable, in his tour through Hindostan. He presented a short memoir on the subject in 1805, to Marquis Wellesley, then Governor General of India; who was pleased to give orders that every facility should be afforded to him in the prosecution of his inquiries. About a year after that Nobleman had left India, the Author proceeded on his Tour. It was necessary that he should visit first the Court of the Rajah of Travancore, in whose dominions the Syrian Christians resided, that he might obtain permission to pass to their country. The two chief objects which he proposed to himself in exploring the state of this ancient people, were these: First to investigate their literature and history, and to collect Biblical manuscripts. Secondly, if he should find them to be an intelligent people, and well acquainted with the Syriac Scriptures, to endeavor to make them instruments of illuminating the Southern part of India, by engaging them in translating their Scriptures into the Native Languages. He had reason to believe that this had not yet been done; and he was prepared not to wonder at the delay, by the reflection how long it was

before his own countrymen began to think it their duty to make versions of the Scriptures, for the use of other nations.

"*Palace of Travancore*, 19*th Oct.* 1806.

"I have now been a week at the Palace of Trivanduram, where the Rajah resides. A letter of introduction from Lieut. Colonel Macaulay, the British Resident at Travancore, procured me a proper reception. At my first audience His Highness was very inquisitive as to the objects of my journey. As I had servants with me of different casts and languages, it was very easy for the Brahmins to discover every particular they might wish to know, in regard to my profession, pursuits, and manner of life. When I told the Rajah that the Syrian Christians were supposed to be of the same religion with the English, he said he thought that could not be the case, else he must have heard it before; if however it was so, he considered my desire to visit them as being very reasonable. I assured His Highness that their *Shaster* and ours was the same; and shewed him a Syriac New Testament which I had at hand. The book being bound and guilt after the European manner, the Rajah shook his head, and said he was sure there was not a native in his dominions who could read that book. I observed that this would be proved in a few days. The Dewan (or Prime Minister) thought the character something like what he had seen sometimes in the houses of the *Sooriani*. The Rajah said he would afford me every facility for my journey in his power. He put an emerald ring on my finger, as a mark of his friendship, and to secure me respect in passing through his country; and he directed his Dewan to send proper persons with me as guides.

"I requested that the Rajah would be pleased to present a Catalogue of all the Hindoo Manuscripts in the Temples of Travancore to the College of Fort-William in Bengal. The Brahmins were very averse to this; but when I shewed the Rajah the catalogues of the books in the Temples of Tanjore, given by the Rajah of Tanjore, and those of the Temple of Remisseram, given me by order of the Rannie (or Queen) of Ramnad;

he desired it might be done; and orders have been sent the Hindoo College of Trichoor for that purpose."*

"*Chinganoor; a Church of the Syrian Christians, Nov, 10th,* 1806.

"From the palace of Travancore I proceeded to Mavely-car, and thence to the hills at the bottom of the high Ghauts which divide the Carnatic from Malay-ala. The face of the country in general in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or common cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not *barren*, but are covered with forests of teak wood; the Indian oak, producing, it is said, the largest timber in the world.

"The first view of the Christian Churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old Parish Churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the Cathedral Churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the Churches are built of a redish stone squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the Churches are cast in the founderies of the country: some of them are of large dimensions, and

* These three Catalogues, together with that of the Rajah of Cochin, which the Author procured afterwards, are now deposited in the College of Fort-William, and probably contain all the Hindoo literature of the South of India.

have inscriptions in Syriac and Malay-alim. In approaching a town in the evening, I once heard the sound of the bells among the hills; a circumstance which made me forget for a moment that I was in Hindostan, and reminded me of *another* country.

"The first Syrian Church which I saw was at Mavely-car: but the Syrians here are in the vicinity of the Romish Christians; and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times: and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the Church of the Pope in the West. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this, I had some discussions with a most intelligent priest, in regard to the original language of the Four Gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.* Soon however the

* "You concede," said the Syrian, "that our Saviour spoke in our language; how do you know it?" From Syriac expressions in the Greek Gospels. It appears that he spoke Syriac when he walked by the way (Ephphatha,) and when he sat in the house (Talitha Cumi,) and when he was upon the cross (Eli, Eli, lama sabachthani.) The Syrians were pleased when they heard that we had got their language in our English books. The priest observed that these last were not the exact words, but 'Ail, Ail, lamono sabachthani.' I answered that the word must have been very like *Eli*, for one said "He calleth for *Elias*." "True, said he, but yet it was more likely to be *Ail*, *Ail*, (pronounced Il or Eel) for *Ilil* or *Hila*, is old Syriac for Vinegar; and one thought he wanted Vinegar, and filled immediately a sponge with it. But our Saviour did not want the meditated drink as they supposed. But, added he, if the parables and discourses of our Lord were in Syriac, and the people of Jerusalem commonly used it, is it not marvellous that his Disciples did not record his parables in the Syriac Language; and that they should have recourse to the Greek?" I observed that the Gospel was for the world, and the Greek was then the universal language, and therefore Providence selected it. "It is very probable, said he, that the Gospels were translated immediately afterwards into Greek, as into other languages; but surely there must have been a Syriac original. The poor people in Jerusalem could not read Greek. Had *they* no record in their hands, of Christ's parables which they had heard,

gloom and suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their number was deputed to accompany me to the Churches in the interior.

"When we were approaching the Church of Chinganoor, we met one of the *Cassanars*, or Syrian Clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac Language, 'Peace be unto you.' He was surprised at the salutation; but immediately answered, 'The God of peace be with you.' He accosted the Rajah's servants in the language of the country to know who I was; and immediately returned to the village to announce our approach. When we arrived I was received at the door of the Church by three *Kashecshas*, that is, Presbyters, or Priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title of *Kasheesha*. There were also present two *Shumshanas*, or Deacons. The elder Priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders belonging to the Church, were named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighbouring villages came round, women as well as men. The sight of the WOMEN assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians are account-

and of his sublime discourses recorded by St. John, after his ascension?" I acknowledged that it was generally believed by the learned that the Gospel of St. Matthew was written originally in Syriac. "So you admit St. Matthew? You may as well admit St. John. Or was one Gospel enough for the inhabitants of Jerusalem?" I contended that there were many Greek and Roman words in their own Syriac Gospels. "True," said he, "Roman words for Roman things." They wished however to see some of these words. The discussion afterwards, particularly in reference to the Gospel of St. Luke, was more in my favor.

ed by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the Churches, and in the people, there was the air of falling greatness. I said to the senior Priest, 'You appear to me like a people who have known better days.' 'It is even so,' said he. 'We are in a degenerate state compared with our forefathers.' He noticed that there were two causes of their present decay. 'About 300 years ago an enemy came from the West bearing the name of Christ, but armed with the Inquisition: and compelled us to seek the protection of the native Princes. And the native Princes have kept us in a state of depression ever since. They indeed recognize our ancient personal privileges, for we rank in general next to the *Nairs*, the nobility of the country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our Church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a Church could never die, if it preserved the Bible.' 'We have preserved the Bible,' said he; 'the Hindoo Princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but in this Christian duty we are not so active as we once were; besides it is not so creditable now to become Christian in our low estate.' He then pointed out to me a Namboory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian, and assumed the white vestment of a Syrian Priest. 'The learning too of the Bible,' he added, 'is in a low state amongst us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of the Sacred Scriptures is a great labor, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and

every Priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old Priest whether I should send them some copies from Europe. 'They would be worth their weight in silver,' said he. He asked me whether the Old Testament was printed in Syriac, as well as the New. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the *whole* Syriac Bible; and asked whether it would be practicable to obtain one copy for every Church. 'I must confess to you,' said Zecharias, 'that we have very few copies of the *prophetical* Scriptures in the Church. Our Church languishes for want of the Scriptures.' But he added, 'the language that is most in use among the people is the Malayalim, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language, and the language of the Church: but we generally expound the Scriptures to the people in the vernacular tongue.'

"I then entered on the subject of the translation of the Scriptures. He said 'a version could be made with critical accuracy; for there were many of the Syrian Clergy who were perfect masters of both languages, having spoken them from their infancy. But,' said he, 'our Bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation could be prepared, I should be able to get it printed, and to distribute copies among their fifty-five Churches at a small price. 'That indeed would give joy,' said old Abraham. There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the English Church can bestow upon you, is the Bible. 'It is so,' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage, like Israel in Egypt.' I observed that the English nation would doubtless recognize a nation of fellow-Christians; and would be happy to interest itself in their behalf, as far as our political relation with the Prince of the country would permit. They wished to know what were the principles of the English Govern-

ment, civil and religious. I answered that our Government might be said to be founded generally on the principles of the Bible. 'Ah,' said old Zecharias, 'that must be a glorious Government which is founded on the principles of the Bible.' The Priests then desired I would give them some account of the History of the English nation, and of our secession from their enemy the Church of Rome. And in return, I requested they would give me some account of their history. My communications with the Syrians are rendered very easy, by means of an Interpreter whom I brought with me all the way from the Tanjore Country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and catechist of the late Mr. Swartz. The Rev. Mr. Kohloff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English very well, and is as much interested in favor of the Syrian Christians as I myself. Besides Mr. Swartz's catechist, there are two natives of Travancore here, who speak the Hindostanee Language, which is familiar to me. My knowledge of the Syriac is sufficient to refer to texts of Scriptures; but I do not well understand the pronunciation of the Syrians. I hope to be better acquainted with their language before I leave the country."

"*Ranniel, a Syrian Church, Nov. 12th*, 1806.

"This Church is built upon a rocky hill on the banks of the river; and is the most remote of all the Churches in this quarter. The two *Kasheeshas* here are Lucas and Mattai (Luke and Matthew.) The chief Lay members are Abraham, Georgius, Thoma, and Philippus. Some of the Priests accompany me from Church to Church. I have now visited eight Churches, and scarcely believe sometimes that I am in the land of the Hindoos; only that I now and then see a Hindoo temple on the banks of the river. I observed that the bells of most of the Churches are within the building, and not in a tower. The reason they said was this. When a Hindoo temple happens to be near a Church, the Hindoos do not like the bell to sound loud, for they say it frightens their God. I perceive that the Syrian Chris-

tians assimilate much to the Hindoos in the practice of frequent ablutions for health and cleanliness, and in the use of vegetables and light food.

"I attended divine service on the Sunday. Their Liturgy is that which was formerly used in the Churches of the Patriarch of Antioch. During the prayers, there were intervals of silence: the Priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the Churches, it grows in the woods around them; and contributes much, they say, to health, and to the warmth and comfort of the Church, during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much. The Priest (or Bishop, if he be present) comes forward, and all the people pass by him as they go out, receiving his benediction individually. If any man has been guilty of any immorality, he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now. Many of the old men lamented the decay of piety, and religious knowledge; and spoke with pleasure of the record of ancient times. They have some ceremonies nearly allied to those of the Greek Church. Here, as in all Churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural Liturgy; and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of Scripture in their Liturgy, there would have been in the revolution of ages, no vestige of Christianity left among them.*

* In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural Liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain in-

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England: so that, although the body of the Church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety. In every Church, and in many of the private houses, there are manuscripts in the Syriac Language; and I have been successful in procuring some old and valuable copies of the Scriptures and other books, written in different ages and in different characters."

"*Cande-nad, a Church of the Syrian Christians, November* 23, 1806.

"This is the residence of Mar Dionysius the Metropolitan of the Syrian Church. A great number of the Priests from the other Churches had assembled by desire of the Bishop, before my arrival. The Bishop resides in a building attached to the Church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions, he wears the Episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his Church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning to any of his clergy whom I had

struction frequently repeated. A small Church or Sect may do without a form for a while. But a national Liturgy is that which preserves a relic of the true faith among the people in a large Empire, when the Priests leave their ARTICLES and their CONFESSIONS of FAITH. Woe to the declining Church which hath no Gospel Liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical Formulary.

yet seen. He told me that all my conversations with his Priests since my arrival in the country had been communicated to him. "You have come," said he, "to visit a declining Church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them." I submitted to the Bishop my wishes in regard to the translation and printing of the Holy Scriptures. "I have already fully considered the subject," said he, "and have determined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions, and God will give it his blessing." I was much pleased when I heard this pious resolution of the venerable man; for I had now ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians who speak the Malabar Language. The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac Languages; and the Bishop was pleased to say that he would assist my inquiries and add to my collection. He descanted with great satisfaction on the hope of seeing printed Syriac Bibles from England; and said they would be "a treasure to his Church."

"*Cande-nad, 24th November*, 1806.

"Since my coming amongst this people, I had cherished the hope that they might be one day united with the Church of England. When I reflected on the immense power of the Romish Church in India, and on our inability to withstand its influence, alone, it appeared to be an object of great consequence to secure the aid and co-operation of the Syrian Church, and the sanction of its antiquity in the East. I thought it might be serviceable, at least, to lay such a foundation by the discussion of the subject, as our Church might act upon hereafter, if she should think it expedient. I was afraid to mention the subject to the Bishop at our first interview; but he himself intimated that he would be glad I would communicate freely upon it with two of his clergy. I had hitherto observed somewhat of a reserve in those with whom I had conversed on this

matter: and now the cause was explained. The Bishop's chaplains confessed to me that they had doubts as to the purity of English Ordination. "The English," said they, "may be a warlike and great people; but their Church by your own account, is but of recent origin. Whence do you derive your Ordination?" From Rome, "You derive it from a Church which is our ancient enemy, and with which we would never unite." They acknowledged that there might be salvation in every Church where "the name of Christ was named;" but in the question of an UNION, it was to be considered that they had existed a pure Church of Christ from the earliest ages,; that if there was such a thing in the world as Ordination by the laying on of hands, in succession from the Apostles, it was probable that they possessed it; that there was no record of history or tradition to impeach their claim. I observed that there was reason to believe that the same Ordination had descended from the Apostles to the Church of Rome. "It might be so: but that Church had departed from the faith." I answered that the impurity of the channel had not corrupted the ordinance itself, or invalidated the legitamacy of the imposition of hands; any more than the wickedness of a High Priest in Israel could disqualify his successors. The Church of England assumed that she derived Apostolical Ordination *through* the Church of Rome, as she might have derived it *through* the Church of Antioch. I did not consider that the Church of England was entitled to reckon her Ordination to be higher or more sacred than that of the Syrian Church. This was the point upon which they wished me to be explicit. They expected that in any official negociation on this subject, the antiquity and purity of Syrian Ordination should be expressly admitted.

"Our conversation was reported to the Bishop. He wished me to state the advantages of an Union. One advantage would be, I observed, that English Clergymen, or rather Missionaries ordained by the Church of England, might be permitted hereafter to preach in the numerous Churches of the Syrians in India, and aid them in the promulgation of pure religion, against the pre-

ponderating and increasing influence of the Romish Church; And again, That Ordination by the Syrian Bishop might qualify for preaching in the English Churches in India; for we had an immense Empire in Hindostan, but few preachers: and of these few scarcely any could Preach in the native languages. The Bishop said, "I would sacrifice much for such an Union; only let me not be called to compromise any thing of the dignity and purity of our Church." I told him, we did not wish to degrade, we would rather protect and defend it. All must confess that it was Christ's Church in the midst of a heathen land. The Church of England would be happy to promote its welfare, to revive its spirit, and to use it as an instrument of future good in the midst of her own Empire. I took this occasion to observe that there were some rites and practices in the Syrian Church, which our Church might consider objectionable or nugatory. The Bishop confessed that some customs had been introduced during their decline in the latter centuries, which had no necessary connexion with the constitution of the Church, and might be removed without inconvenience. He asked whether I had authority from my own Church to make any proposition to him. I answered that I had not: that my own Church scarcely knew that the Syrian Church existed: but I could anticipate the wishes and purposes of good men. He thought it strange that there was no Bishop in India to superintend so large an Empire: and said he did no perfectly comprehend our ecclesiastical principles. I told him that we had sent Bishops to other countries; but that our Indian Empire was yet in its infancy. Next day, the Bishop, after conferring with his clergy on the subject, returned an answer in writing to the following effect; "That an union with the English Church, or, at least, such a connexion as should appear to both Churches practicable and expedient, would be a happy event and favorable to the advancement of Religion in India." In making this communication, he used his official designation, "Mar Dionysius, Metropolitan of Malabar." I asked the Bishop if he would permit two of the young Cassanars to go to England to finish their education,

and then return to India. He said he should be very happy to give his permission, if any should be found who were willing to go. I have accordingly made the offer to two youths of good abilities, who are well skilled in the Syriac Language."

"*Cande-nad, 25th Nov.*

"The Bishop was desirous to know something of the other Churches which had separated from Rome. I was ashamed to tell him how many they were. I mentioned that there was a *Kasheesha* or Presbyter Church in our own kingdom, in which every Kasheesha was equal to another. "Are there no *Shumshanas?*" (Deacons in holy orders.) None. "And what, is there nobody to overlook the Kasheeshas?" Not one. "There must be something imperfect there," said he.* This led to the mention of the different sects. Those which most interested him were the Quakers and Baptists. He said it was an imposing idea to wash the body with water, to begin a new life. He asked whether they were baptized again every time they relapsed into sin and known apostasy. "Are there good men among these sects?" Excellent men almost in all. "I see it is with you as it was in the first ages; new sects were produced by true piety, but it was piety founded on ignorance. But do not good men in these sects relax a little when they grow old?" Yes, they speak in general less frequently and less dogmatically of their peculiar forms when they are old: one reason of which is, that the smaller sects, who are, for the most part, poor, generally acquire their competence of learning in advanced life. We next had some conversation concerning forms of worship; whether Christ intended that his Church should have

* It is proper to state for the satisfaction of those who may differ in opinion with the venerable Bishop, that in the Syriac translation of the New Testament, there is no proper word for Bishop other than *Kasheesha*. The words Kasheesha and Shumshana, or properly Me-shumshana, are the two terms for the two orders of Bishop and Deacon in the third chapter of 1st Timothy. The terms *Episcopos* and *Methropolita* have been introduced into the Syrian Church from the Greek. The Bishop seemed to be more surprised at the striking out the sacred order of Deacon, than at the not finding the order of a superintending Priest or Bishop.

the same form under the burning line, and in a country of frost and snow."

"*Udiamper, Dec.* 1806.

"From Cande-nad I returned to the sea-coast to visit Lieut. Colonel Macaulay, the British Resident in Travancore. He is at present on the island of Bal-gatty, called by the natives the Pepper Jungle. I have derived much valuable information from this intelligent officer, who possesses a better knowledge of the South of India, than I suppose, any other European. He is a gentleman of a highly cultivated mind, of much various learning, and master of several languages. To these attainments he adds a quality which does not always accompany them. He is the friend of Christianity. After residing with him a few days, he accompanied me in a Tour to the interior. We first visited Udiamper, or as it is called by the Portuguese writers, Diamper. This was formerly the residence of Beliarte, King of the Christians; and here is the Syrian Church at which Archbishop Menezes from Goa, convened the Synod of the Syrian Clergy in 1599, when he burned the Syriac and Chaldaic books. The Syrians report, that while the flames ascended, he went round the Church in procession, chaunting a song of triumph.

"From Udiamper, Colonel Macaulay accompanied me to Cande-nad, to visit the Syrian Bishop a second time. He told us he had commenced the translation of the Scriptures. He was rather indisposed, and said he felt the infirmities of advanced years, his age being now seventy-eight. I promised to see him once more before I left the country."

"*Cranganore, 9th Dec.* 1806.

"This is that celebrated place of Christian antiquity where the apostle Thomas is said to have landed, when he first arrived in India from Aden in Arabia. There was formerly a town and fort at Cranganore, the Portuguese having once thought of making it the emporium of their commerce in India; but both are now in ruins. There is however one substantial relic of its greatness.

There is an Archbishop of Cranganore, and subject to him there are forty-five Churches; many of which I entered. In some of them the worship is conducted with as much decorum as in the Romish Churches of Western Ireland. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian Church, which bears the name of the Apostle Thomas. It is supposed to be the oldest in Malabar, and is still used for Divine Service. I took a drawing of it. The tradition among the Syrians is, that the Apostle continued at this place for a time, before he went to preach at Melapoor and St. Thomas's Mount, on the coast of Coromandel, where he was put to death. The fact is certainly of little consequence; but I am satisfied that we have as good authority for believing that the Apostle Thomas died in India, as that the Apostle Peter died at Rome.

"*Verapoli, Dec.* 1806.

"This is the residence of Bishop Raymondo, the Pope's Apostolic Vicar in Malabar. There is a College here for the sacerdotal office, in which the Students (from ten to twenty in number) are instructed in the *Latin* and *Syriac* Languages. At Pulingunna there is another College, in which the Syriac alone is taught. Here I counted twelve Students. The Apostolic Vicar superintends sixty-four Churches; exclusive of the forty-five governed by the Archbishop of Cranganore, and exclusive of the large Dioceses of the Bishops of Cochin and of Quilon, whose Churches extend to Cape Comorin, and are visible from the sea. The view of this assemblage of Christian congregations excited in my mind mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

"The Apostolic Vicar is an Italian, and corresponds with the Society 'de propaganda Fide.' He is a man of liberal manners, and gave me free access to the archieves of Verapoli, which are upwards of two cen-

turies old. In the library I found many volumes marked 'Liber hereticus prohibitus.' Every step I take in Christian India, I meet with a memento of the Inquisition. The Apostolical Vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the Inquisition with just indignation, and, in the presence of the British Resident, called it 'a horrid Tribunal.' I asked him whether he thought I might with safety visit the Inquisition, when I sailed past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English Government should know something of its present state. The Bishop answered, 'I do not know what you might do, under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.'

"We then had some conversation on the subject of giving the Scriptures to the native Roman Catholics. I had heard before, that the Bishop was by no means hostile to the measure. I told him that I should probably find the means of translating the Scriptures into the Malabar Language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the Bishop two or three times afterwards. At our last interview he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the Inquisition will endeavor to counteract your purposes by every means in their power. I afterwards conversed with an intelligent native Priest, who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the Scriptures? 'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a Bible himself? 'No,' he said; 'but he had seen one at Goa.'"

"*Angamalee, a Syrian Town, containing Three Churches, January*, 1807.

"I have penetrated once more inland, to visit the Sy-

rian Churches. At the town of Cenotta, I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their Synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient Church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish Synagogue, and a Christian Church, standing over against each other; exhibiting, as it were, during many revolving ages, the LAW and the GOSPEL to the view of the heathen people.

"Angamalee is one of the most remote of the Syrian towns in this direction, and is situated on a high land. This was once the residence of the Syrian Bishop. The inhabitants told me, that when *Tippoo* Sultan invaded Travancore, a detachment of his Cavalry penetrated to Angamalee, where they expected to find great wealth, from its ancient fame. Being Mahomedans, they expressed their abhorrence of the Christian religion, by destroying one of the lesser Churches, and stabling their horses in the great Church. In this place I have found a good many valuable manuscripts. I had been led to suppose, from the statement of the Portuguese historians, that possibly all the Syriac MSS. of the Bible had been burned by the Romish Church at the Synod of Diamper in 1599. But this was not the case. The Inquisitors condemned many books to the flames; but they saved the Bible; being content to order that the Syriac Scriptures should be amended agreeably to the Vulgate of Rome. But many Bibles and other volumes were not produced at all. In the Acts of the Council of Nice it is recorded, that Johannes Bishop of India signed his name at that Council in A. D. 325. The Syriac version of the Scriptures was brought to India according to the popular belief, before the year 325. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, like that of some MSS. in the British Museum, commonly called Eastern paper, the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark yes-

tige of the letter, faint indeed, but not, in general, illegible. There is a volume, which was deposited in one of the remote Churches, near the mountains, which merits a particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page; and is written with beautiful accuracy. The character is Estrangelo Syriac, and the words of every book are numbered. But the volume has suffered injury from time or neglect. In certain places the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness: but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. I scarcely expected that the Syrian Church would have parted with this manuscript. But the Bishop was pleased to present it to me, saying, 'It will be safer in your hands than in our own;' alluding to the revolutions in Hindostan. 'And yet,' said he, 'we have kept it, as some think, for near a thousand years.' 'I wish,' said I, 'that England may be able to keep it a thousand years.' In looking over it, I find the very first proposed emendation of the Hebrew Text by Dr. Kennicott (Gen. iv, 8,) in this manuscript; and, no doubt, it is the right reading. The disputed passage in 1 John v, 7, is not to be found in it; nor is this verse to be found in any copy of the Syriac Scriptures which I have yet seen. But notwithstanding this omission, and notwithstanding the great display of learning in maintaining a contrary opinion, I believe the passage to be genuine. The view of these copies of the Scriptures, and of the Churches which contain them, still continues to excite a pleasing astonishment in my mind: and I sometimes question myself, whether I am indeed in India, in the midst of the Hindoos, and not far from the equinoctial line. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition, in a manner, denied the Scriptures to the rest of the world, the Bible should have found an assylum in the mountains of Malay-ala; where it was freely read by upwards of an hundred Churches!

"But there are other ancient documents in Malabar,

not less interesting than the Syrian Manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Bishop of Angamalee (the place where I now am) deposited in the Fort of Cochin, for safe custody, certain *tablets of brass*, on which were engraved rights of nobility, and other privileges granted by a Prince of a former age; and that while these Tablets were under the charge of the Portuguese, they had been unaccountably lost, and were never after heard of. Adrian Moens, a Governor of Cochin in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the famed Christian Plates; and was at length satisfied that they were irrecoverably lost, or rather, he adds, that *they never existed.* The Learned in general, and the Antiquarian in particular, will be glad to hear that these ancient Tablets have been recovered within this last month by the exertions of Lieutenant Colonel Macaulay, the British Resident in Travancore, and are now officially deposited with that Officer.

"The Christian Tablets are six in number. They are composed of a mixed metal. The engraving on the largest plate is thirteen inches long, by about four broad. They are closely written, four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail-headed* or triangular headed letters, resembling the *Persepolitan* or Babylonish. On the same plate there is writing in another character, which is supposed to have no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly engraved in an old Hebrew character, resembling the alphabet called the *Palmyrene:* and to each name is prefixed the title of "*Magen*" or Chief, as the Jews translated it. It may be doubted, whether there exist in the world many documents of so great length, which are of equal antiquity, and in such faultless preservation, as the Christian Tablets of Malabar. The Jews of Cochin indeed contest the palm

of antiquity: for they also produce two Tablets, containing privileges granted at a remote period; of which they presented to me a Hebrew translation. As no person can be found in this country who is able to translate the Christian Tablets, I have directed an engraver at Cochin to execute a copper-plate fac-simile of the whole, for the purpose of transmitting copies to the learned Societies in Asia and Europe. The Christian and Jewish plates together make fourteen pages. A copy was sent in the first instance to the Pundits of the Shanscrit College at Trichiur, by direction of the Rajah of Cochin; but they could not read the character.* From this place I proceed to Cande-nad, to visit the Bishop once more before I return to Bengal."

THE MALABAR BIBLE.

After the Author left Travancore, the Bishop prosecuted the translation of the Scriptures into the Malabar Language without intermission, until he had completed the New Testament. The year following, the Author visited Travancore a second time, and carried the Manuscripts to Bombay to be printed! an excellent fount of Malabar types having been recently cast at that place. Learned natives went from Travancore to superintend the press; and it is probable that it is now nearly finished, as a copy of the Gospels of St. Matthew and St. Mark, beautifully printed, was received in England some time ago. This version of the Scriptures will be prosecuted until the whole Bible is completed, and copies circulated throughout the Christian regions of Malabar.

THE SYRIAC BIBLE.

It has been further in contemplation to print an edition of the Syriac Scriptures, if the public should

* Most of the Manuscripts which I collected among the Syrian Christians, I have presented to the University of Cambridge; and they are now deposited in the Public Library of that University, together with the copper-plate fac-similes of the Christian and Jewish Tablets.

countenance the design. This gift, it may be presumed, the English nation will be pleased to present to the Syrian Christians. We are already debtors to that ancient people. They have preserved the manuscripts of the Holy Scriptures incorrupt, during a long series of ages, and have now committed them into our own hands. By their long and energetic defence of pure doctrine against anti-christian error, they are entitled to the gratitude and thanks of the rest of the Christian world. Further, they have preserved to this day the language in which our blessed Lord preached to men the glad tidings of Salvation. Their Scriptures, their doctrine, their language, in short their very existence, all add something to the evidence of the truth of Christianity.

The motives then for printing an edition of the Syriac Bible are these:

1. To do honor to the language which was spoken by our blessed Saviour when upon earth.
2. To do honor to that ancient Church, which has preserved his language and his doctrine.
3. As the means of perpetuating the true Faith in the same Church for ages to come.
4. As the means of preserving the pronunciation, and of cultivating the knowledge of the Syriac Language in the East; and
5. As the means of reviving the knowledge of the Syriac Language in our own nation.

On the Author's return to England, he could not find one copy of the Syriac Bible in a separate volume for sale in the kingdom. He wished to send a copy to the Syrian Bishop, as an earnest of more, when an edition should be printed.

The Syriac Bible is wanted not only by the Churches of the Syrian Christians, but by the still more numerous Churches of the Syro-Romish Christians in Malabar, who also use the Syriac Language.

THE ROMISH CHRISTIANS IN INDIA.

In every age of the Church of Rome there have been individuals, of an enlightened piety, who derived their

religion not from "the commandments of men," but from the doctrines of the Bible. There are at this day, in India and in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the Author is about to describe, more severely than he will permit himself to do. He is indeed prepared to speak of Roman Catholics with as much liberality as perhaps any Protestant has ever attempted on Christian principles: for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of Protestants, even of the strictest sort. It is indeed painful to say any thing which may seem to feeling and noble minds ungenerous; but those enlightened persons, whose good opinion it is desirable to preserve, will themselves be pleased to see that truth is not sacrificed to personal respect, or to a spurious candor. Their own Church sets an example of "plainness of speech" in the assertion of those tenets which it professes, some of which must be extremely painful to the feeling of Protestants, in their social intercourse with Catholics; such as, "That there is no salvation out of the pale of the Romish Church."

This exclusive character prevents concord and intimacy between Protestant and Catholic families. On the principles of Infidelity they can associate very easily; but on the principles of Religion, the Protestant must ever be on the *defensive:* for the Romish Church excommunicates him: and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact prevents that cordiality which he desires. Many excellent Catholics suffer unjustly in their intercourse with Protestants, from the ancient and exclusive articles of their own Church, which they themselves neither profess nor believe. If they will only intimate to their Protestant friends, that they renounce the exclusive principle, and that they profess the religion of the Bible, no more seems requisite to form with such persons the sincerest friendship on Christian principles.

At the present time we see the Romish Religion in

Europe *without* dominion! and hence it is viewed by the mere philosopher with indifference or contempt. He is pleased to see that the "seven heads and the ten horns" are taken away; and thinks nothing of the "names of blasphemy." But in the following pages, the Author will have occasion to shew what Rome is, as *having* dominion; and possessing it too within the boundaries of the British Empire.

In passing through the Romish Provinces in the East, though the Author had before heard much of the Papal corruptions, he certainly did not expect to see Christianity in the degraded state in which he found it. Of the Priests it may truly be said, that they are, in general, better acquainted with the Veda of Brahma than with the Gospel of Christ. In some places the doctrines of both are blended. At Aughoor, situated between Tritchinopoly and Madura, he witnessed (in October 1806) the Tower of Juggernaut employed to solemnize a Christian festival. The old Priest Josephus accompanied him, when he surveyed the idolatrous car and its painted figures, and gave him a particular account of the various ceremonies which are performed, seemingly unconscious himself of any impropriety in them. The Author went with him afterwards into the Church, and seeing a book lying on the Altar opened it; but the reader may judge of his surprise, when he found it was a Syriac volume, and was informed that the Priest himself was a descendant of the Syrian Christians, and belonged to what is now called the Syro-Roman Church, the whole service of which is in Syriac. Thus, by the intervention of the Papal power, are the ceremonies of Moloch consecrated in a manner by the sacred Syriac Language. What a heavy responsibility lies on Rome, for having thus corrupted and degraded that pure and ancient Church!

While the Author viewed these Christian corruptions in different places, and in different forms, he was always referred to the Inquisition at Goa, as the fountain-head. He had long cherished the hope, that he should be able to visit Goa before he left India. His chief objects were the following:

1. To ascertain whether the Inquisition actually refused to recognize the Bible, among the Romish Churches in British India.

2. To inquire into the state and jurisdiction of the Inquisition, particularly as it affected British subjects.

3. To learn what was the system of education for the Priesthood; and

4. To examine the ancient Church-libraries in Goa, which were said to contain all the books of the first printing.

He will select from his Journal, in this place, chiefly what relates to the Inquisition. He had learnt from every quarter, that this tribunal, formerly so well known for its frequent burnings, was still in operation, though under some restrictions as to the *publicity* of its proceedings; and that its power extended to the extreme boundary in Hindostan. That, in the present civilized state of Christian nations in Europe, an Inquisition should exist at all under their authority, appeared strange; but that a Papal tribunal of this character should exist under the implied toleration and countenance of the British Government; that Christians, being subjects to the British Empire, and inhabiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed to be scarcely credible; but, if true, a fact which demanded the most public and solemn representation.

"*Goa, Convent of the Augustinians,*
Jan. 23, 1808.

"On my arrival at Goa, I was received into the house of Captain Schuyler, the British Resident. The British force here is commanded by Colonel Adams, of His Majesty's 78th Regiment, with whom I was formerly well acquainted in Bengal.* Next day I was introduced by these gentlemen to the Vice-Roy of Goa, the Count de Cabral. I intimated to His Excellency my wish to sail up the river to Old Goa,† (where the In-

* The forts in the harbour of Goa were then occupied by British troops (two King's regiments, and two regiments of Native infantry) to prevent its falling into the hands of the French.

† There is Old and New Goa. The old city is about eight

quisition is,) to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

"I had communicated to Colonel Adams, and to the British Resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the Lay Portuguese themselves being ignorant of its proceedings; and that, if the Priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

"On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of Priests: whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.*

"It happened that Lieutenant Kempthorne, Commander of His Majesty's brig Diana, a distant connexion of my own, was at this time in the harbour. On his learning that I meant to visit Old Goa, he offered to accompany me; as did Captain Stirling, of His

miles up the river. The Vice-Roy and the chief Portuguese inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbour. The old city, where the Inquisition and the Churches are, is now almost entirely deserted by the secular Portuguese, and is inhabited by the Priests alone. The unhealthiness of the place, and the ascendancy of the Priests, are the causes assigned for abandoning the ancient city.

* I was informed that the Vice-Roy of Goa has no authority over the Inquisition, and that he himself is liable to its censure. Were the British Government, for instance, to prefer a complaint against the Inquisition to the Portuguese Government at Goa, it could obtain no redress. By the very constitution of the Inquisition, there is no power in India which can invade its jurisdiction, or even put a question to it on any subject.

Majesty's 84th regiment, which is now stationed at the forts.

"We proceeded up the river in the British Resident's barge, accompanied by Major Pareira, who was well qualified, by a thirty years' residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred Churches and Chapels in the province of Goa, and upwards of two thousand Priests.

"On our arrival at the city,* it was past twelve o'clock: all the Churches were shut, and we were told that they would not be opened again till two o'clock. I mentioned to Major Pareira, that I intended to stay at Old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain a reception in any of the Churches or Convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer, in that place, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieutenant Kempthorne the object of my visit. I had in my pock-

* We entered the city by the palace gate, over which is the Statue of *Vasco de Gama*, who first opened India to the view of Europe. I had seen at *Calicut*, a few weeks before, the ruins of the SAMORIN'S Palace, in which Vasco de Gama was first received. The Samorin was the first native Prince against whom the Europeans made war. The empire of the Samorin has passed away; and the empire of his conquerors has passed away: and now imperial Britain exercises dominion. May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her, "Thou mayest be no longer steward."

et 'Dellon's Account of the Inquisition at Goa;'† and I mentioned some particulars. While we were conversing on the subject, the great bell of the Cathedral began to toll; the same which Dellon observes always tolls, before day-light, on the morning of the Auto da Fe. I did not myself ask any questions of the people concerning the Inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were then sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

"At two o'clock we went out to view the Churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

"The magnificence of the Churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of Churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The Chapel of the Palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The Church of St. Dominic, the founder of the Inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and *precious stones*. The Cathedral of Goa is worthy of one of the principal cities of Europe; and the Church and

† Monsieur Dellon, a physician, was imprisoned in the dungeon of the Inquisition at Goa for two years, and witnessed an Auto da Fe, when some heritics were burned; at which time he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

Convent of the Augustinians (in which I now reside) is a noble pile of buildings, situated on an eminence, and has a magnificent appearance from afar.

"But what a contrast to all this grandeur of the Churches is the worship offered in them! I have been present at the service in one or other of the Chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native Priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

"The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a Priest, high in office, and one of the most learned men in the place. We accordingly walked to the Convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own Church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the *Inquisitor*. For judge of our surprise, when we discovered that my learned host was one of the Inquisitors of the Holy office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the College adjoining the Convent, next to the rooms of the Inquisitor,

himself; and here I have been now four days at the very fountain-head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

"Next day after my arrival, I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa, was 'owing to the prayers of St. Francis Xavier.' The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man. What he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him and of him has tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me into his private Chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books. As I passed through our Convent, in returning from the Archbishop's, I observed among the paintings in the cloisters a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper near Cochin in 1599, and burned the books of the Syrian Christians. From the inscription underneath I learned that he was the founder of the magnificent Church and Convent in which I am now residing."

"On the same day I received an invitation to dine with the chief Inquisitor, at his house in the country. The second inquisitor accompanied me, and we found a respectable company of Priests, and a sumptuous entertainment. In the library of the chief Inquisitor I saw a register containing the present establishment of the Inquisition at Goa, and the names of all the officers. On my asking the chief Inquisitor whether the estab-

lishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain Priests, whom I visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fe."

"*Goa, Augustinian Convent, 26th Jan.* 1808.

"On Sunday, after Divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St. John's Gospel, in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however he thought, in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first Epistle; 'This is he that came by *water* and *blood*: even Jesus Christ; not by water only, but by water and blood:'—blood to atone for sin, and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the Cross. The Inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we were now in the Augustinian Convent) plainly asserted by that Father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed from the Protestant Church? He confessed that he never had a theological discussion with a protestant before. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that after looking through the colleges and schools, there appeared to me to be a *total eclipse* of Scriptural light. He acknowledged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place

I expressed my surprise to the tutors, in presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger Priests came to me afterwards, desiring to know by what means they might procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

"I pass an hour sometimes in the spacious library of the Augustinian Convent. There are many rare volumes, but they are chiefly theological, and almost all of the sixteenth century. There are few classics; and I have not yet seen one copy of the original Scriptures in Hebrew or Greek."

"*Goa, Augustinian Convent, 27th Jan.* 1808.

"On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the Tribunal of the Holy Office. 'I presume, Father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the Tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French Language, which he understood well. 'Relation de l' Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the

end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the Priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

"After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fe were, in general, just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to

what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "Religious Ceremonies;" together with plates of the system of torture and burnings at the Auto da Fe. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated."*

* The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the Inquisitor. Mr. D. had been thrown into the Inquisition at Goa and confined in a dungeon, ten feet square, where he remained upwards of two years, without seeing any person, but the gaoler who brought him his victuals, except when he was brought to his trial, expecting daily to be brought to the stake. His alleged crime was, charging the Inquisition with cruelty, in a conversation he had with a Priest at *Daman*, another part of India.

"During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims, who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the Auto da Fe was generally celebrated on the first Sunday in Advent, because on that day is read in the Churches that part of the Gospel in which mention is made of the LAST JUDGMENT; and the Inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The *Alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying, he left a lighted lamp in my dungeon. The guards returned, about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were cloth-

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by Royal Edict in the year 1775, and established again in 1779. The Franciscan Father before men-

ed in a similar manner, were placed in a neighbouring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

"After we were all ranged against the wall of this gallary, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe, called the *Samarra*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches with flames and demons all round. Caps were then produced called *Carrochas*; made of pasteboard, pointed like sugar-loaves, all covered over with devils, and flames of fire.

"The great bell of the Cathedral began to ring a little before sun-rise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fe; and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the Inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called Parrains, or *Godfathers*. My Godfather was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican Friars; who have this honor, because St. Dominic founded the Inquisition. These are followed by the prisoners who walk one after the other, each having his Godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream: for they made us march through the chief streets of the city: and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the Inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the Church of St. Francis, which was, for this time, destined for the celebration of the Act of Faith. On one side of the Altar, was the Grand Inquisitor and his Counsellors; and on the other, the Vice-Roy

tioned witnessed the annual Auto da Fe, from 1770, to 1775. "It was the humanity and tender mercy of a good King," said the old Father, "which abolished the Inquisition." But immediately on his death, the power of the Priests acquired the ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following, "That a greater number of witnesses should be required to convict a criminal than were before necessary;" and, "That the Auto da Fe should not be held publicly as before; but that the sentences of the Tribunal should be executed privately, within the walls of the Inquisition.'

"In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one;

of Goa and his Court. All the prisoners are seated to hear a Sermon. I observed that those prisoners who wore the *horrible Carrochas* came in last in the procession. One of the Augustin Monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme, when I heard that my sentence was not to be burnt, but to be a galley-slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast*, from the Alcaide, to intimate that they were *abandoned*. They were then led away to the bank of the river, where the Vice-Roy and his Court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the Church of the Dominicans The heads only are represented, (which are generally very accurately drawn; for the Inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned." *Relation de l' Inquisition de Goa,* chap. xxiv.

for, as the old Father expressed it, 'Nunc sigillum non revelat Inquisitio.' Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the Father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the Inquisition;' that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the Priests, that he had been in that dreadful place.

"The chief argument of the Inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the Laws of the Tribunal, which are notorious enough; and a *relapsed Heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the Inquisition.' He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question;

that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said, he would take me with him to the Inquisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

"Next morning after breakfast my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of shewing me the Inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our *Manjeels*.* On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transcient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He led me first to the Great Hall of the Inquisition. We were met at the door by a number of well dressed persons, who, I afterwards understood, were the familiars, and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The Great Hall is the place in which the prisoners are marshalled for the procession of the

* The Manjeel is a kind of Palankeen common at Goa. It is merely a sea cot suspended from a bamboo, which is borne on the *heads* of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

Auto da Fe. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, "Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?" The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these he brought me back again to the Great Hall; and I thought he seemed now desirous that I should depart. "Now, Father," said I, lead me to the dungeons below; I want to see the captives." "No," said he "that cannot be." I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to show me the prisons and the captives. I should then describe only what I saw; but now the subject was left in awful obscurity. "Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to

see it again. Shew me the Chamber of Torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fe. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India." To these observations the Inquisitor made no reply; but seemed impatient that I should withdraw. "My good Father," said I, "I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favorable sentiment of your kindness and candor. You cannot, you say, shew me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word: How many prisoners are there now below, in the cells of the Inquisition?" The Inquisitor replied, "That is a question which I cannot answer." On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

"From the Inquisition I went to the place of burning in the *Campo Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fe. It is close to the palace, that the Vice-Roy and his Court may witness the execution; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the State. An old Priest accompanied me, who pointed out the place and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the Apostolic age, and that bloody code, which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks

and flames, to visit these lands, before the heralds of the Gospel of Peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The Inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter which he said he would give me, before I left the place, for the British Resident in Travancore, being an answer to a letter from that officer.

"When I arrived at the Inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the Great Hall, and went up directly towards the tribunal of the Inquisition, described by Dellon, in which is the lofty Crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the Inquisitor. As I walked up the Hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the Inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief Inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said with some emphasis, "Behold, Father, another victim of the holy Inquisition!" He answered nothing. When we arrived at the head of the great stair, he bowed and I took my last leave of Josephus a Doloribus, without uttering a word."

The foregoing particulars concerning the Inquisition

at Goa are detailed chiefly with this view; that the English nation may consider, whether there be sufficient ground for presenting a remonstrance to the Portuguese Government, on the longer continuance of that tribunal in India; it being notorious, that a great part of the Romish Christians are now under British protection. "The Romans," says Montesquieu, "deserved well of human nature, for making it an article in their treaty with the Carthagenians, that they should abstain from SACRIFICING their CHILDREN to their gods." It has been lately observed by respectable writers, that the English nation ought to imitate this example, and endeavor to induce her allies "to abolish the human sacrifices of the Inquisition;" and a censure is passed on our Government for their indifference to this subject.* The indifference to the Inquisition is attributable, we believe, to the same cause which has produced an indifference to the religious principles which first organized the Inquisition. The mighty Despot, who suppressed the Inquisition in Spain, was not swayed probably by very powerful motives of humanity; but viewed with jealousy a tribunal, which usurped an independent dominion; and he put it down, on the same principle that he put down the Popedom, that he might remain Pontiff and Grand Inquisitor himself. And so he will remain for a time, till the purposes of Providence shall have been accomplished by him. But are we to look on in silence, and to expect that further meliorations in human society are to be effected by despotism, or by great revolutions? "If," say the same authors, "while the inquisition is destroyed in Europe by the power of despotism, we could entertain the hope, and it is not too much to entertain such a hope, that the power of liberty is about to destroy it in America; we might even, amid the gloom that surrounds us, congratulate our fellow-creatures on one of the most remarkable periods in the history of the progress of human society, the FINAL ERASURE *of the Inquisition from the face of the earth.*"† It will in-

* *Edin. Rev.* No. XXXII. p. 429. † Ibid.

deed be an important and happy day to the earth, when this final erasure shall take place; but the period of such an event is nearer, I apprehend in Europe and America, than it is in Asia; and its termination in Asia depends as much on Great Britain as on Portugal. And shall not Great Britain do her part to hasten this desirable time? Do we wait, as if to see whether the power of Infidelity will abolish the other Inquisitions of the earth? Shall not we, in the mean while, attempt to do something, on Christian principles, for the honor of God and of humanity? Do we dread even to express a sentiment on the subject in our legislative Assemblies, or to notice it in our Treaties? It is surely our duty to declare our wishes, at least, for the abolition of these inhuman tribunals, (since we take an active part in promoting the welfare of other nations,) and to deliver our testimony against them in the presence of Europe.

This case is not unlike that of the Immolation of Females; with this aggravation in regard to the latter, that the rite is perpetrated in our own territories. Our humanity revolts at the occasional description of the enormity; but the matter comes not to our own business and bosoms, and we fail even to insinuate our disapprobation of the deed. It may be concluded then, that while we remain silent and unmoved spectators of the flames of the Widow's Pile, there is no hope that we shall be justly affected by the reported horrors of the Inquisition.

TRANSLATIONS OF THE SCRIPTURES FOR THE ROMISH CHRISTIANS.

The principal languages spoken by the Romish Christians in India are these four; the Tamul, the Malabar, the Ceylonese, and the Portuguese. The Author has already had occasion to notice the three first. The Tamul version has been long since completed by the Protestant Missionaries; and the Malabar and the Ceylonese are in course of publication. It is now proper to explain, that excellent effects may be expected from the diffusion of the *Portuguese* Scriptures

in India. The Portuguese Language prevails wherever there are, or *have been*, settlements of that nation. Their descendants people the coasts from the vicinity of the Cape of Good Hope to the Sea of China; beginning from Sofala, Mocaranga, Mosambique, (where there is a Bishop,) Zinzebar, and Melinda, (where there are many Churches,) on the East of Africa; and extending round by Babelmandel, Diu, Surat, Daman, Bombay, Goa, Calicut, Cochin, Angengo, Tutecorin, Negapatam, Jaffna-patam, Columbo, Point de Galle, Tranquebar, Tanjore, Tritchinopoly, Porto-Novo, Pondicherry, Sadras, Madras, Masulipatam, Calcutta, Chinsurah, Bandel, Chittagong, Macao, and Canton; and almost all the islands of the Maylayan Archipelago, which were first conquered by the Portuguese. The greater part of the Portuguese in India are now subjects of the British Empire. The Author visited most of the places above enumerated; and in many of them he could not hear of a single copy of the Portuguese Scriptures. There is a Portuguese Press at Tranquebar, and another at Vespery near Madras; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coast of Asia. The Portuguese Language is certainly a most favourable medium for diffusing the true religion in the maritime provinces of the East.

THE COLLEGES AT GOA.

Goa will probably remain the theological school to a great part of India, for a long period to come. It is of vast importance to the interests of Christianity in the East, that this source of instruction should be purified. The appointed instrument for effecting this, is the Bible. This is "the salt which must be thrown into the fountain to heal the waters."* There are upwards of three thousand Priests belonging to Goa, who are resident at the place, or stationed with their cures at a distance. Let us send the Holy Scriptures to illuminate the Priests of Goa. It was distinctly expressed to the Author, by several authorities, that they would

* 2 Kings ii. 21.

gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation.

THE PERSIANS.

THE Christian Religion flourished very generally in Persia till about A. D. 651; when, the Persians being subdued by the Saracens, Mahomedanism gradually acquired the predominance. Constantine the Great, addressed a letter to Sapor, King of Persia, which is preserved to this day, recommending the Christian Churches in his dominions, to his protection; and a Bishop from Persia was present at the Council of Nice in A. D. 325. It appears also that there was a translation of some portion of the Scriptures into the Persian Language at that period; for we are informed by Chrysostom that, "The Persians, having translated the doctrines of the Gospel into their own tongue, had learned, though barbarians, the true philosophy;"* and it is stated by another author in the following century, "That the Hebrew writings were not only translated into the Greek, but into the Latin, Ethiopian, *Persian*, Indian, Armenian, Scythian, and Sarmatian Languages."†

In the beautiful homily of Chrysostom on Mary's Memorial, preached about A. D. 380, in which he enumerates those nations, who, in fulfilment of our Saviour's prophecy, had "spoken of the deed of Mary for a memorial of her," he mentions the *Persians* first, and the Isles of *Britain* last. "The Persians, Indians, Scythians, Thracians, Sarmatians, the race of the Moors, and the inhabitants of the British Isles, celebrate a deed performed in a private family in Judea by a wo-

* Chrysostom, Hom. ii, in Johan.

† Theodoret, vol. iv, p. 555. We have entirely lost sight of some of these versions in the obscurity of Mahomedan darkness. It is not even known what languages are intended by the *Scythian*, *Indian*, and *Sarmatian*. The Christian Church must now retrace her steps, and endeavor to recover a knowledge which she has lost.

man that had been a harlot,* pouring an alabaster box of spikenard on the head of Christ," thereby acknowledging him, while yet upon earth, as God's ANOINTED King, and embalming his body, (as our Lord himself explained it) in anticipation of his burial; concerning which act of faith and love he uttered the following prophetic declaration: "Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, THIS also that she hath done shall be spoken of for a MEMORIAL of her;" Mark xiv, 9. The Isles of Britain are now the *first* to restore this memorial, and the Gospel which recites it, to the Persians as well as to other Mahomedan nations, who were to lose it generally, during the great prophetic period of 1260 years.

A version of the four Gospels into the Persian Language of a former age remains to this day. It is a faithful translation, and seems to have been made immediately from the Syriac;† but the dialect and orthography are so ancient as to be scarcely intelligible even at Isfahan. The Romish Church has had several Missions in the kingdom of Persia for some centuries past. The Augustinian Mission from Goa commenced in the year 1602, "and was permitted by Sultan Murad to build convents in all parts of the Empire."‡ But they went into Persia, as into other countries, not with the design of instructing men in the Holy Scriptures, but of teaching them the tenets and ceremonies of Rome. To this day, they have not published, under all the advantages of toleration which they enjoyed,

* Αλλα και Περσαι και Ινδοι και Σκυθαι και Θρακες Σαυρομαται και των Μαυρων γενος και οι τας Βρεταννικας Νησους οικουντες, Το εν Ιουδαια γενομενον λαθρα, εν οικια παρα γυναικος πεπορνευμενης, περιφερουσι.

Chrys. Hom. lxxxi, *in Matth.*

The argument of Chrysostom is this, that nothing could have given so permanent a celebrity to so private an occurrence, but the Divine Word of HIM who foretold it. He supposes the woman to have been Mary Magdalene, but probably she was Mary, the sister of Martha.

† This is the Version of the Polyglot.

‡ Fabricii Lux Evang. p. 639.

a translation of the Bible, or even of the New Testament, into the Persian Language.

It is a reproach to Christians, that the only endeavor to produce a translation of the Scriptures into the language of that extensive kingdom should have been made by the Persians themselves. The representatives of the Christian Churches in Europe, of every denomination, may well blush, when they read the following authentic relation of an attempt made by a Persian King to procure a knowledge of our religion.

"Towards the close of the year 1740, Nadir Shah caused a translation of the four Evangelists to be made into Persian. The affair was put under the direction of Mirza Mehdee, a man of some learning, who, being vested with proper authority for the purpose, summoned several Armenian Bishops, and Priests, together with divers Missionaries of the Romish Church, and Persian Mullahs† to meet him at Isfahan. As to the latter, the Mahomedan Priests, they could not be gainers, since the change of religion, if any, was to be in prejudice of Mahomedanism. Besides, Nadir's conduct towards them had been severe, to an extreme and unprecedented degree; many of them therefore gave Mirza Mehdee large bribes to excuse their absence. Among the Christians summoned on this occasion, only one Romish Priest, a native of Persia, was a sufficient master of the language to enter upon a work of so critical a nature. As to the Armenian Christians, although they are born subjects to Persia, and intermixed with the inhabitants, yet are there very few of them who understand the language fundamentally. It was natural to expect that Mirza Mehdee, and the Persian Mullahs, would be more solicitous to please Nadir, and to support the credit of Mahomedanism, than to divest themselves of prejudices, and become masters of so important a subject. This translation was dressed up with all the glosses which the fables of the Koran could warrant. Their chief guide was an *ancient Arabic and Persian translation.* Father de Vignes, a Romish Priest, was also employed in this

† Mahomedan Priests.

work, in which he made use of the Vulgate edition. They were but six months in completing this translation, and transcribing several fair copies of it.

"In May following, Mirza Mehdee with the Persian Mullahs and some of the Christian Priests set out from Isfahan for the Persian Court, which was then held in encampment near Tcheran. Nadir received them with some marks of civility, and had a cursory view of the performance. Some part of it was read to him; on which occasion he made several ludicrous remarks on the mysterious parts of the Christian Religion; at the same time he laughed at the Jews, and turned Mahomed and Ali equally into ridicule." And after some expressions of levity, intimating that he could himself make a better religion than any that had yet been produced, "he dismissed these churchmen and translators with some small presents, not equal in value to the expense of the journey."*

This version of the Gospels, prepared by command of Nadir Shah, is probably the same with that which is sometimes found in the hands of the Armenian Priests in India. A copy was lately shewn to an Oriental scholar in Bengal,† who observed, "that if this was the same, he did not wonder at Nadir's contempt of it."

The number of natives already professing Christianity in Persia, and who are prepared to receive a translation of the Scriptures, is very considerable. They consist of four or five classes, viz. the Georgian, the Armenian, the Nestorian, the Jacobite, and the Romish Christians. The *Georgians* have the Bible in the Georgian Language, which was printed at Moscow in 1743; but the language is not so generally cultivated among the higher ranks as the Persian. It probably bears the same relation to the Persian, which the Welsh does to the English. The *Armenians* have a version of the Bible in their own proper tongue, but the copies are few in number. The *Nestorian* and *Jacobite* Christians use the Syriac Bible: but it is yet more rare than the Armenian. There are, besides, multitudes of

* Hanway's Travels. † Rev. H. Martyn.

Jews in Persia, who, as well as these different classes of Christians, commonly speak the vernacular language of the country.

The Persian Language is known far beyond the limits of Persia proper. It is spoken at all the Mussulman Courts in India, and is the usual language of judicial proceedings under the British Government in Hindostan. It is next in importance to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus.

Here then is the language, spoken over nearly one quarter of the globe, the proper tongue of a great kingdom, in which an attempt has already been made by royal authority to obtain a translation of the Christian Scriptures; and where there are, at a low computation, two hundred thousand Christians ready to receive them. Many of the Persians themselves would read the Bible with avidity, if presented to them in an inviting form. The cause of the little jealousy of Christianity in Persia, compared with that which is found in other Mahomedan States, is to be ascribed to these two circumstances; first, That Christianity has always existed in Persia: the Christian natives forming a considerable part of the population; and secondly, That the Persians themselves profess so lax a system of Islamism that they have been accounted by some Mussulmans a kind of heritics.

It will form an epoch in the history of Persia, when a version of the Old and New Testaments shall begin to be known generally in that country. But the narrative of Nadir Shah's attempt sufficiently proves that no ordinary scholar is qualified to undertake it. The author of such a translation must be a perfect master of the Arabic Language, the mother of the Persic, and familiar with the popular and classical Persian. He must, moreover, have access to the Scriptures in their *original* tongues. Such a person we think, has been found in SABAT of Arabia, who is accounted by competent judges, "to be the first Arabic scholar of the age."* He has been employed for nearly four years

* See *Report of Translations* by Rev. Henry Martyn, hereafter quoted.

past in translating the Scriptures into the Persian and Arabic Languages, in conjunction with Mirza Filrut of Lucknow, and other learned natives. Mirza is himself a Persian by descent and a man of liberal learning among his countrymen. He visited England some years ago, and was afterwards appointed a Persian teacher, and a translator of the Scriptures in the College of Fort-William. These versions by Sabat and Mirza, are conducted under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the *original* tongues of the Sacred Scriptures. He is a chaplain to the Honorable the East India Company, and is now stationed at Cawnpore in Bengal, where his learned coadjutors also reside. The Gospels of St. Matthew and St. Luke, translated by Sabat into the Persian Language, have already been printed; and 800 copies are stated in the last Report, dated May 1810, to have been deposited in the BIBLIOTHECA BIBLICA, at Calcutta, for sale.

THE ARABIANS.

ARABIA was the country in which St. Paul first opened his heavenly ministry. "When it pleased God," saith that Apostle, "Who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem, but I went into ARABIA," Gal. i, 17. Christianity flourished very extensively in Arabia, during the first centuries. History informs us, that "the disciples of Christ had filled its provinces with the Churches of God,"* and frequent mention is made, in the early monuments, of the Bishops of Arabia.† This early influence of the Gospel in that region might be expected; for Arabia

* Θεου γαρ Εκκλησιων οι Χριστου μαθηται τας χωρας ταυτας επληρωσαν. *Procopius Gaz. Es.* XI. 14.

† See them enumerated in Beveridge's *Canones Conciliorum.* The Bishop of *Busorah* was present at the Council of Antioch in A. D. 269.

adjoins Palestine; and the climate of the country, and the manners and customs of the people, are nearly the same.*

There are some circumstances which remarkably distinguish Arabia; a recollection of which, in connexion with others, ought now to draw our attention to it. Arabia was inhabited by the first generations of men. There it pleased the Creator first to reveal himself to his creatures; and in its vicinity the Son of God assumed the human nature. In Arabia, the faculties of the human mind attain to as high a degree of strength and vigor, even at this day,† as in any other country in the world; and the symmetry and beauty of the human person in Arabia are not surpassed by any other portion of the human race.‡

Arabia is also remarkable on another account. It was the theatre of the grand defection from Christiani-

* Ομοφους δε οντας τοις Ιουδαιοις εικος και πρωτους το κηρυγμα δεξασθαι.

Being neighbors to the Jews, it was likely that they should first receive the Gospel. *Proc. ubi supra.*

† See Letter from the Rev. Henry Martyn, concerning Sabat, quoted in "The Star in the East," "At intervals I read *Persian Poetry* with Mirza, and the *Koran* with Sabat. These Orientals, with whom I translate the Scriptures, require me to point out the connexion between every two sentences, which is often more than I can do. It is curious how accurately they observe all the rules of writing. Sabat, though a real Christian, has not lost a jot of his Arabian notions of superiority. He looks upon Europeans as mushrooms; and seems to regard my pretensions to any learning, as we should regard those of a savage or an ape." *N. B.* Mr. Martyn was Senior Wrangler, or first Mathematician of his year, at Cambridge, in 1801; and he had now been two years in society with Sabat.

‡ An intelligent Arabian, who had seen the English in India, observed to the Author, that he thought the *minds* of the English far superior to their *persons*. It seemed to him, that there was nothing striking or noble in the English *countenance*, compared with the dignity and beauty of the Arabians; that the faces were in general flat and torpid, and the eyes without fire. The Author informed him, that the English were composed of different nations, and most of these from cold and northern climates; that hence there was a great diversity in their appearance, some being of very ordinary aspect, and others of a dignity and beauty which even an Arabian would admire.

ty, by the Mahomedan delusion, which was to extend to "a third part of men." This predicted apostasy was to be effected, not by returning to Paganism, but by a corruption of Christianity; that is, by admitting some part of the former revelation of God, and pretending to a new revelation. The delusion itself is aptly compared in the prophecy concerning it, to "*smoke* issuing from the bottomless pit;" and its great extent is expressed by its "darkening the *sun* and the *air*."* And since this defection was to be produced by a corruption of revealed Truth, it was necessary that the *Scriptures* should be first corrupted; for where the genuine Scriptures are in the hands of men, there is little danger of general infidelity. Accordingly, this preparative for the great Imposture took place in the fifth and sixth centuries. During that period, corrupt and apocryphal gospels prevailed so generally in Arabia and in the neighboring regions, that it is even doubtful whether Mahomed himself ever saw a genuine copy of the New Testament. It has been argued by learned men, from the internal evidence of his composition, that he did not. But now even the apocryphal gospels have vanished from view, by the long prevalence of the Koran.

But the duration of this delusion was to have a limit. "The smoke was to darken the sun and the air" only for a definite period. This period is expressed in prophetic Scripture in a *three-fold* form of words to evince its certainty.

1. "The Holy City shall they tread under foot *forty and two months*,"† Rev. xi, 2. This marks the period of the Mahomedan power. The same expression is applied afterwards to the duration of the *Papal* power. The depression of the true Faith was of course to last the same time; as expressed in the two following sentences.

2. "The Witnesses (for the true Faith) shall prophesy a *thousand two hundred and threescore days*, clothed in sackcloth,"‡ Rev. xi, 3.

* Rev. ix, 2.

† A day for a year;
42 months=42×30=1260 days . . . . =1260 years.

‡ A day for a year; 1260 days . . . . . =1260 years.

3. "The Woman (or Church of Christ) fled into the wilderness, and was nourished for a *time*, *times*, and *half a time*."† Rev. xii, 14.

This last expression, "a time, times, and half a time," is also used by the prophet Daniel, who foretels the same events, to mark the period when God shall "have accomplished to scatter the power of the holy people," and shall terminate his indignation against *Israel*. Dan. xii, 7.

It is very well known in the East at what time Mahomed appeared. Let the Mahomedan then be informed, that he is to count 1260 years from the Hejira, and then expect the fulfilment of a remarkable Prophecy, made by Christ, whom the Koran acknowledges to be "a true Prophet." Let him be informed explicitly, that the reign of Mahomedanism will then have an end. And, if he be unwilling to believe this, ask him if he does not already perceive the *decline* of Mahomedanism. If he be ignorant of this fact, inform him of the history of events. Instruct him, that the corruption of Christianity in the West by the Pope, was coeval with the corruption of Christianity in the East by Mahomed; that the decline of both these powers, is, at this time equally advanced; and that the fall of both is to be contemporaneous. If he be ignorant of the decline of Papal Rome, the Roman Catholic in the East will declare it to him.

Is there any man calling himself a Christian, who thinks that these prophecies are dubious? If it be true that God hath, at any time, revealed himself to man, they are most certain. The Author would here observe, that the inattention of men in general to the fulfilment of the Divine predictions, does not proceed so commonly from principles of infidelity as from ignorance of *facts*,—pure ignorance of historical facts. There are men of liberal education in England, who are more ignorant of the history of the world, ancient and modern, *in connexion with the revelation of God*, than some Hindoos and Arabians, whom we know in

† A time, times, and half a time=a year, two years and half of a year=forty-two months=1260 days . . . . . } =1260 years.

the East, who have not been Christians above a few years. Our Saviour reprehended this neglect of "the word spoken from heaven" in these words; "Ye can discern the face of the sky and of the earth; but how is it that ye cannot discern THIS TIME?" Luke xii. 56.

The Author has noticed the foregoing circumstances in connexion with Arabia, to illustrate the importance of preparing a version of the Scriptures for that country, at the present era. But the Arabic Language hath gone forth far beyond the bounds of Arabia, and is known to almost "a third part of men" in the East. The Koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean.

A version of the whole Bible in Arabic has come down to us; but it is now antiquated, like the Persian, both in dialect and orthography. It does not appear that any composition in a living language, of a higher date than about five hundred years, can be of popular use, unless we learn it from our infancy. The language of our own Scriptures becomes now peculiar in many respects, and distinct from the popular speech. It is supposed, that the Arabic Translation is upwards of a thousand years old. Had there been no interruption in the profession of Christianity in Arabia, the ancient Translation might possibly have sufficed: in like manner as the Hebrew is still understood by the Jews, and the Syriac by the Syrian Christians. But when a new religion is to be proposed to a people, we must use the most dignified medium, and present it in the language which is in popular use. The present Arabic Translation in the Polyglot is perfectly intelligible to those who will study it with a lexicon; but we certainly cannot offer it at this time as conveying the meaning of the Christian Scriptures to the Land of Yemen, or Arabia the Happy.

Soon after Sabat, the Arabian, had been converted to Christianity,* the object which chiefly occupied his thoughts, was a translation of the Scriptures for his native country. He himself could easily read and

* See an account of his conversion in the "Star in the East."

understand the existing translation; for he is a learned man, and acquainted radically with every dialect of the language; and it was by means of that translation that he himself became a Christian;† but he says he should be ashamed to offer the Bible to his countrymen in its present form; such a version would neither be acceptable to the learned, nor intelligible to the unlearned.

This noble Arabian has been now three years, or more, employed in translating the Scriptures into the Arabic Language, with the aid of other learned Asiatics, under the superintendance of the Rev. H. Martyn, who has himself been long a student of the Arabic Tongue. Mr. Martyn has lately stated their reasons for undertaking a new translation, which the Author will here subjoin, in deference to the learned at home, who may think some further explanation necessary.

"Of the Arabic version of the Polyglot, the late professor Carlyle, in his copy of Proposals for printing a new edition of it, speaks in the highest terms, and observes, that it was used both by Jews and Christians as a faithful and elegant representation of their respective books of faith. But even supposing that both Jews and Christians are satisfied with the translation, no one, who has had an opportunity of observing the degraded state of these people in the East, would admit them as competent judges of the Arabic. The professor has adduced, in favor of the version in question, the opinions of Erpenius, Gabriel, Sionita, and Pocock; names of high consideration in Arabic learning, particularly the last. It is certain, however, that such of the Mahomedans as have seen this version, think very differ-

† The copy of the New Testament, which fell into the hands of Sabat, was one of the edition published in 1727 by "the Society for promoting Christian Knowledge," revised by Salomon Negri. An investment of these Arabic Testaments, was sent about 1759, to the Society's Missionaries in Calcutta, who circulated them through different provinces. The following is a well-attested fact: They sent some copies to the Mahomedan Priests at Delhi, who "requested that the supply might be continued." See Proceedings of the Society of that period.

ently of it. If we would invite the fastidious Mussulman to review the sacred law which he supposes abrogated, let us not neglect our present opportunities; but, with such an instrument as Sabat in our possession, let us attempt at least, to send forth the Scriptures in a style which shall command respect, even in Nujed and Hejaz."

Mr. Martyn adverts to the new edition of the Polyglot translation, now publishing in England, under the patronage of the Bishop of Durham, and highly commends the design. "We rejoice," writes he, "to hear that the old Polyglot is going forth at last in a new dress. It may be useful to some in Asia, as it was to Sabat." And, in regard to the extent of country through which the Arabic is spoken, he observes, that the Arabic translation is of more importance than one fourth of all the translations now in hand. "We will begin," says he, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa; all the sea-coast of the Mediterranean and Turkey; and one tongue shall suffice for them all."

The proposal for publishing the Arabic Bible has already met with a very liberal patronage in India. It is intended to publish an edition of the New Testament, in a splendid form, for the use of the chief men in Arabia and Persia, resembling, as nearly as possible, their own beautiful writing. The Universities, and literary bodies in Europe, will, no doubt, be disposed to subscribe for some copies of this truly classical Work. It is stated in the last accounts, dated May 1810, that the translation of the New Testament was expected to be finished by the end of the present year, 1811.

THE ARABIC SCHOOL

FOR THE

TRANSLATION OF THE SCRIPTURES.

The Rev. Henry Martyn, B. D. Fellow of St. John's College, Cambridge, went out to India about five years ago. His qualifications for the general superintend-

ance of scriptural translation, are truly respectable. After acquiring the highest academical honors in science, and a just celebrity for classical knowledge, he devoted himself to the acquirement of the Arabic and Hindostanee Languages. His mind was strongly impressed, at an early period, with the duty and importance of communicating the revealed Religion to heathen nations. He had a spirit to follow the steps of Swartz and Brainerd, and preach to the natives in the woods; but his peculiar qualifications, as a critical scholar, have fixed him to the department of translation. He had not been long in Bengal before he was joined by Sabat and Mirza, and other learned natives; so that they now form an *Arabic School*, from which it is not pretended that there is any appeal in India.*

Mr. Martyn's own proper department is the Hindostanee Language. Soon after his arrival, he translated the *Liturgy* of the Church of England into that tongue; being the first who introduced the Church Service to our native subjects in Bengal. He found that many of the wives of the English soldiers were Hindostanee women, professing Christianity, but who did not understand the English Language, and being desirous to discharge faithfully the duties of his clerical office, he thought it proper to attempt such a translation. After reading prayers to the soldiers in English, he reads Hindostanee prayers to their wives, and to other natives. This original work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original. He also translated, about the same time, the Parables and parabolic speeches, or apophthegms, of our Saviour into the same language, with an explanation subjoined to each.

But the grand work which has chiefly engaged the attention of this Oriental Scholar, during the last four

* As Mr. Martyn and his associates at Cownpore constitute the Arabic School in India, for the translation of the Scriptures; so Dr. Carey, and the Missionaries at Serampore, compose the Shanscrit School. See two Memoirs lately published, and the Proceedings of the Baptist Society, published annually.

years, is his Translation of the whole Bible into the HINDOSTANEE Language. It has been often acknowledged, that a version of the Scriptures into what is justly called "the grand popular language of Hindostan," would be the most generally useful in India. Mr. Martyn is in no haste to print any part of his Work, being desirous that it should be first revised and approved by the best scholars. His chief difficulty is in settling the orthography of the language, and in ascertaining what proportion of words ought to be admitted from the Persian and Arabic fountains; for the Hindostanee is yet in its infancy, as a written and grammatical tongue; and it is probable, that Mr. Martyn's Work will contribute much to fix its standard. To evince the care and accuracy which he proposes to himself in this Translation, it will be proper to subjoin his last official Report on the subject, dated December, 1809.

"The Hindostanee New Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country; but the opinions formed of the Work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the Press what longer experience, and the possession of more efficient instruments, might enable me to send forth, in a form more calculated to give general satisfaction. The person, whose assistance I was most anxious to obtain, has once more joined me; and I am now willing to hope that the Word of God may be presented to the native of India, so as to be intelligible to the generality of readers. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labors; but it is still difficult to write in it with a view to general utility. For the higher Mahomedans and men of learning will hardly peruse, with satisfaction, a book in which the *Persian* has not lent its aid to adorn the style. To the rest, a larger proportion of *Hindee* is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose

compositions in the language, of acknowledged purity. But unfortunately no such standard exists: no works of any description indeed have been found but poems. Lately some translations in Hindostanee prose have issued from the College of Fort William; but as they have not yet stood the test of time, and are very little known in the country, they could not be safely referred to as a standard. Thus I have been left to the guidance of my own judgment far more than I could have wished."

In regard to the Arabic and Persian Translations, both of which Mr. Martyn superintends, as well as the Hindostanee, he thus writes:

"In the Persian and Arabic Translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the Word of God, and the translation of it, are of course a matter of choice with him, and a rigid adherence to the original a point of duty.* As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired in consequence a critical acumen, and great command of words. His ill state of health renders it impossible to say exactly when the Work he has undertaken will be finished; but if nothing untoward happen to interrupt us, you may expect the New Testament in the three languages, in the course of two years."

* The solicitude of these translators to infuse the true meaning of the original into their versions, and not to trust entirely to the English Translation, will appear from the following observations of Mr. Martyn in his last letter. "The *Psalms* we must leave till the end of the New Testament, for this solid reason, that I do not understand a considerable portion of that book. Much of the present Translation is certainly unintelligible. It appears to me, that the two Royal Authors have suffered more from the plebeian touch of their interpreters, than even the Prophets, or any others but Job. Hebrew has been of late my constant meditation."

THE JEWS.

THERE are three remarkable prophecies concerning the Jews.

1. "The children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim," Hos. iii, 4.

2. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. xxix. 64. And yet, "the people shall dwell alone, and shall not be reckoned amongst the nations," Num. xxiii. 9.

3. "Thou shalt become an astonishment, a proverb, and a bye-word among all the nations whither the Lord shall lead thee. Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest," Deut. xxviii, 37. 65.

The first of these prophecies is very remarkable; for who ever heard of a nation "abiding many days" without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptians, Chaldeans, Greeks, or Romans, survive their civil and religious polity?

The second prediction is not less singular than the former; for if the Jews were to be received among the nations of the earth, why should they not "be reckoned with the nations?" Would any man, in a remote age, venture to foretel that there was a certain nation, which, in the ages to come, would be received and tolerated by all other nations, merely to be persecuted?*

* To this day the Jews "are not reckoned" with the English nation. The prophetical record influenced the last parliamentary proceeding respecting them. In 1753, a Bill was passed to naturalize the Jews; but after a few months it was repealed, the voice of the people demanded that the devoted nation should "not be reckoned with them." So true it is that our last national deliberation concerning this people was influenced by the ancient prophecy. The time is now come when Parliament may restore to the Jew the franchise of a fellow-creature, without contravening the Divine decrees. It is prophesied again, that

But the third prophecy is such as must afford a contemplation to Infidelity, to the end of time. The Jews were to become "an astonishment, and a proverb, and a bye-word among all the nations," because they shed the blood of the Saviour of the world. Now it is not surprising that Christians should reproach them for such a crime. But how should we expect that they would be "trodden down of the heathen world," who never heard of such a Saviour? Behold the Hindoo, at this day, punishing the Jew, without knowing the crime of which he has been guilty!

These three prophecies have been manifestly fulfilled; and if we had no other evidence, this is sufficient to prove "that there is a God, and that he hath made a revelation to man."

There is a fourth prophecy concerning this people, which will shortly be accomplished. The Prophet Hosea, after foretelling that the children of Israel should abide many days without a King, adds these words: "Afterward shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosea, iii, 5.

The question, which is now in the mouth of every Christian, is that which was asked in the vision of the prophet Daniel on the same subject; "How long shall it be to the end of these wonders?" Dan. xii, 6. When shall the "indignation against the holy people be accomplished?" Dan. xi, 31; that they may "return and seek the Lord their God, and David their king?"

To Daniel the Prophet, and to John the Evangelist, was given a revelation of the great events of the general Church to the end of time. Daniel foretels that the Christian Church shall be oppressed by the persecuting powers for "a time, times, and the dividing of a time," Dan. vii, 25. The same period he assigns for the accomplishment of the indignation against the

"Israel shall return to the Lord their God," and that the period of this event is not far remote. In obedience then to the dictate of this prophecy, let our Christian nation proceed, without delay, to take away the reproach of the Jewish people; and announce the act in the most public and solemn manner, as an example to the rest of the world.

holy people Israel. "One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a TIME, TIMES and a HALF; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled," Dan. xii, 7. Now the same form of words is used in the Revelation of St. John, to express the duration of the Papal and Mahomedan powers. Oppressed by them, the Church of Christ was to remain desolate in the wilderness, "for a TIME, TIMES, and HALF of a TIME," Rev. xii, 14. Every one, who is erudite in sacred prophecy, will understand that this great period of Daniel and St. John commences at the same era, namely, the rise of the persecuting powers; and that its duration is 1260 years.*

Here then are three great events hastening to their period; the extinction of the Papal dominion; the subversion of the Mahomedan power; and "the accomplishment of the Divine indignation against the holy people," or the return of the people of Israel "to seek the Lord their God, and David their king."

Our blessed Saviour has not left an event of this importance without notice. "The JEWS," saith he, "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi, 24. What these "times of the Gentiles" are, our Lord has explained in his subsequent Revelation to St. John. "The court which is without the temple is given unto the Gentiles; and the holy city thall they tread under foot FORTY and TWO MONTHS;" or, in prophetical language, at a day for a year, 1260 years. Rev. xi, 2.

The apostle Paul hath also recorded this event. "I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part is happened to ISRAEL, until the fulness of the Gentiles be come in; and so all Israel shall be saved," Rom. xi, 25. The fulness of

* See this period explained in p. 122, 123.

time for the conversion of the Gentiles will be come in, when the Mahomedan and Papal obstructions are removed. Such events as the fall of the Pope in the West, and of Mahomed in the East, both of whom persecuted the Jews to death, will probably be the means of awakening the Jews to consider the evidences of that religion which predicted the rise and fall of both.

But the grand prophecy of the apostle Paul on this subject, is that which respects the *consequence* of the conversion of the Jews. "The receiving of the Jews," saith he, "What shall it be to the world, but LIFE FROM THE DEAD?" Rom. xi, 15. Dispersed as they are in all countries, and speaking the languages of all countries, they will form a body of preachers ready prepared; and they need only say, "Behold the Scriptures of God, in our possession; read our history there, as foretold three thousand years ago, and read the events in the annals of nations. We are witnesses to the world, and the world to us. Let the whole race of mankind unite and examine the fact." "All ye inhabitants of the world, and dwellers on the earth, see ye, when the Lord lifteth up an ENSIGN on the mountains: and when he bloweth a TRUMPET, hear ye," Isaiah xviii, 3. Thus will their preaching be to the world "LIFE from the DEAD."

But if the conversion of Israel is to take place when the Papal and Mahomedan powers have fallen, and who does not see that these events are near at hand? it might be expected that some signs of conciliation between Jews and Christians would now begin to be visible. And is not this the fact? Christians in all countries begin to consider, that "the indignation against the holy people" is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled regarding it. The GREAT CRIME at CALVARY has been punished by all nations; and we now hear the words of the Prophet addressing us, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and CRY unto her, that her warfare is accomplished, that her iniquity is pardoned," Isaiah xl, 1.

This is the Divine command. And behold, Christians begin now, for the first time, "to speak comfortably to Jerusalem."

While the author was in the East, the state of the Jews, who are dispersed in different countries, frequently occupied his thoughts. He had heard that they existed in distinct colonies in certain parts of India; that some of them had arrived long before the Christian Era, and had remained in the midst of the Hindoos, to this time, a distinct and separate people, persecuted by the native princes, from age to age, and yet not destroyed; "burning, like the bush of Moses, and not consumed;" and he had a strong desire "to turn aside and see this great sight." His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could be only effected by the interposition of the Divine PROVIDENCE, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by many to be fast approaching, he wished to hear the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

In his Memorial respecting the Syrian Christians, presented to Marquis Wellesley, the Author also noticed the existence of an ancient colony of Jews on the coast of Malabar, particularly at Cochin; and as this place had recently become a part of the British Empire, by conquest from the Dutch, Lord William Bentinck, then Governor of Madras, who had received letters from the Supreme Government, was pleased to direct the civil officer, who had charge of the department of Cochin,* to afford him every aid in the prosecution of his Researches. His first tour to Cochin was in November 1806, and he remained in the country till February 1807. He again visited it in January 1808. He has only room, in this present Work, to introduce a few notes from his Journal.

* Thomas Flower, Esq.

"*Cochin, Feb.* 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable Synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the Ancient or *Black* Jews. The White Jews reside at this place. The Black Jews have also a Synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation."

THE JERUSALEM OR WHITE JEWS.

"On my inquiry into the antiquity of the White Jews, they first delivered to me a narrative, in the Hebrew Language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass Plate, containing their charter and freedom of residence, given by a King of Malabar. The following is the narrative of the events relating to their first arrival."

"'After the second Temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the Conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the King who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal ju-

risdiction within the district, with certain privileges of nobility; and the Royal Grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490); and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of Heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second Temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name.* There joined us also from *Spain*, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our Chiefs called to his assistance an Indian King, who came upon us with a great army, destroyed our houses, palaces, and strong holds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt 'from Tsobo, and other places, besides those who formerly inhabited this country.'

"The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the Mahomedan histories of the later ages; for the Mahomedans have been settled here in great numbers since the eighth century.

* This circumstance of the *Jubilee Trumpets* is to be found in a similar account of the Jews of Malabar, published in the "History of the Works of the Learned," for March 1699. It is not necessary to suppose that these trumpets belonged to the Temple; for it is well known, that in every considerable town in Judea there were Jubilee trumpets.

"The desolation of Cranganor the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favor and confidence, agreeably to the tenor of the general prophecy concerning the Jews; for no country was to reject them: and after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of the sufferings of the Jews at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus.

"I now requested they would shew me their brass plate. Having been given by a native King, it is written, of course, in the *Malabaric* language and character; and is now so old that it cannot be well understood. The Jews preserve a Hebrew translation of it, which they presented to me: but the Hebrew itself is very difficult, and they do not agree among themselves, as to the meaning of some words. I have employed, by their permission, an engraver at Cochin, to execute a fac-simile of the original plate, on copper.* This ancient document begins in the following manner, according to the Hebrew translation:†

"'In the peace of God, the King, which hath made the earth, according to his pleasure. To this God, I, AIRVI BRAHMIN, have lifted up my hand, and have granted by this deed, which many hundred thousand years shall run—— I, dwelling in Cranganor, have granted, in the thirty-sixth year of my reign, in the strength of power I have granted, in the strength of power I have given in inheritance, to JOSEPH RABBAN.'

"Then follow the privileges of nobility; such as permission to ride on an elephant; to have a herald to go before, to announce the name and dignity; to have the lamp of the day; to walk on carpets spread upon the earth; and to have trumpets and cymbals sounded be-

* The original is engraved on both sides of the plate, the fac-simile forms two plates. These are now deposited in the Public Library at the University of Cambridge.

† A copy of this Hebrew translation was sent to the University with the other MSS. I have a copy in my possession.

fore him. King Airvi then appoints Joseph Rabban to be 'Chief and Governor of the houses of congregation (the Synagogues,) and of certain districts, and of the sojourners in them.' What proves the importance of the Jews at the period when this grant was made, is, that it is signed by seven Kings as witnesses. 'And to this are witnesses, King Bivada Cubertin Mitadin, and he is King of *Travancore*. King Airla Nada Mana Vikriin, and he is the *Samorin*. King Veloda Nada Archarin Shatin, and he is King of *Argot*.' The remaining four Kings are those of *Palgatchery*, *Colastri*, *Carbinath*, and *Vara-changur*. There is no date in this document, further than what may be collected from the reign of the Prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country, before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction, the year of the Creation 4250, which is in Jewish computation, A. D. 490. It is well known, that the famous Malabaric King, CERAM PERUMAL, made grants to the Jews, Christians, and Mahomedans, during his reign; but that Prince flourished in the eighth or ninth century.

THE BLACK JEWS.

"It is only necessary to look at the countenance of the Black Jews to be satisfied that their ancestors must have arrived in India many ages before the White Jews. Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the West; and that there have been intermarriages with families not Israelitish. I had heard that those tribes, which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller, without being recognized as Jews. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes

of Jewish descent among the Afghans and other nations in the northern parts of Hindostan. The White Jews look upon the Black Jews as an inferior race, and not of a *pure* cast: which plainly demonstrates that they do not spring from a common stock in India.

"The Black Jews communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary, and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had lately visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that when any thing interesting to the nation of the Jews takes place, the rumor will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the Ten Tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from *Samaria*. Among the Black Jews I could not find many copies of the Bible. They informed me, that in certain places of the remote dispersion, their brethren have but some small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

"From these communications I plainly perceive the important duty which now devolves on Christians pos-

sessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated through the remotest parts of Asia."

MANUSCRIPTS.

"ALMOST in every house I find Hebrew books, printed or manuscript; particularly among the White Jews. Most of the printed Hebrew of Europe has found its way to Cochin, through the medium of the Portuguese and Dutch commerce of former times. When I questioned the Jews concerning the old copies of the Scriptures, which had been read in the Synagogues from age to age: some told me that it was usual to *bury* them, when decayed by time and use. Others said that this was not always the case. I despaired at first of being able to procure any of the old biblical writings; but after I had been in the country about six weeks, and they found that I did not expect to obtain them merely as presents, some copies were *recovered*. The White Jews had only the Bible written on parchment, and of modern appearance, in their Synagogue; but I was informed that the Black Jews possessed formerly copies written on *Goat Skins;* and that in the Synagogue of the Black Jews there was an old Record Chest, into which the decayed copies of their Scriptures had been thrown. I accordingly went to the Synagogue with a few of the chief men, and examined the contents, which some of them said they had never looked at before, and did not seem greatly to value. The manuscripts were of various kinds, on parchment, goat-skins, and cotton paper. I negociated for them hastily, and wrapped them up in two cloths, and gave them to the Jews to carry home to my house. I had observed some murmuring among the bye-standers in the Synagogue, while I was examining the chest: and before we ap-

peared in the streets, the alarm had gone forth, that the Christians were robbing the Synagogue of the Law. There were evident symptoms of tumult, and the women and children collected and were following us. I requested some of the more respectable Jews to accompany me out of the town; but I had scarcely arrived at my own house at Cochin, when the persons who had permitted me to take the manuscripts, came in evident agitation, and told me I must restore them immediately to calm the popular rage. Others had gone to complain to the Chief Magistrate, Thomas Flower, Esq. And now I had lost my spoil, but for the friendly counsel and judicious conduct of Mr. Flower. He directed that all the manuscripts should be delivered up to him, and that there should be no further proceedings on the subject without his authority. To this the Jews agreed. There was some plea of justice on my side, as it was understood that I had given a valuable consideration. In the mean time he allowed a few days to pass, that the minds of the people might become tranquil, and he then summoned some of the more liberal men, and gave them a hearing on the subject. In the mean time I thought it prudent to retire from Cochin, for a day or two, and went to Cranganor, about sixteen miles off, to Colonel Macaulay, the British Resident at Travancore, who was then at the house of Mr. Drummond, the collector of Malabar. On my return to Cochin, Mr. Flower informed me that all the manuscripts were to be returned to my house; that I was to select what was *old*, and of little use to the Jews, and to give back to them what was *new*. The affair ended however in the Jews permitting me generously to retain some part of the *new*.

"I have since made a tour through the towns of the Black Jews in the interior of the country, *Tritoor*, *Paroor*, *Chenotta*, and *Maleh*. I have procured a good many manuscripts, chiefly in the Rabbinical character, some of which the Jews themselves cannot read; and I do not know what to say to their traditions. A copy of the Scriptures belonging to Jews of the East, who might be supposed to have had no communication with Jews of the West, has been long considered a desid-

eratum in Europe; for the Western Jews have been accused by some learned men of altering or omitting certain words in the Hebrew Text, to invalidate the argument of Christians. But Jews in the East, remote from the controversy, would have no motive for such corruptions. One or two of the MSS. which I have just procured, will probably be of some service in this respect. One of them is an old copy of the Books of Moses, written on a roll of leather. The skins are sewed together, and the roll is about forty-eight feet in length. It is, in some places, worn out, and the holes have been sewed up with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel into the interior of China, say that in some Synagogues the Law is still written on a roll of leather, made of Goats' Skins dyed red; not on vellum, but on a soft flexible leather; which agrees with the description of the roll above mentioned.*

"Ever since I came among these people, and heard their sentiments on the prophecies, and their confident hopes of returning to *Jerusalem*, I have thought much on the means of obtaining a version of the NEW-TESTAMENT in the Hebrew Language, and circulating it among them and their brethren in the East. I had heard that there were one or two translations of the Testament in their own possession, but they were studiously kept out of my sight, for a considerable time. At last however they were produced by individuals in a private manner. One of them is written in the small Rabbinical or Jerusalem character; the other in a large square letter. The history of the

Mr. Yeates, formerly of All Souls College, Oxford, and editor of the Hebrew Grammar, has been employed for the last two years at Cambridge, in arranging and collating the Hebrew and Syriac MSS. brought from India. His collation of the Roll of the Pentateuch above mentioned, is now finished, and will form a volume in quarto. The University has, with great liberality, resolved that this book shall be printed at the expense of the University, for the benefit of Mr. Yeates; and Dr. Marsh, the learned Editor of the Michaelis, has written a Note on the antiquity and importance of the manuscript, which will form a Preface to the work.

former is very interesting. The translator, a learned Rabbi, conceived the design of making an accurate version of the New Testament, for the express purpose of *confuting* it. His style is copious and elegant, like that of a master in the language, and the translation is in general faithful. It does not indeed appear that he wished to pervert the meaning of a single sentence; but depending on his own abilities and renown as a scholar, he hoped to be able to controvert its doctrines, and to triumph over it by fair contest in the presence of the world. There is yet a mystery about the circumstances of this man's death, which time will perhaps unfold: the Jews are not inclined to say much to me about him. His version is complete, and written with greater freedom and ease towards the end than at the beginning. How astonishing it is that an enemy should have done this! that he should have persevered resolutely and calmly to the end of his work! not indeed always *calmly:* for there is sometimes a note of execration on the Sacred Person who is the subject of it, to unburden his mind and ease the conflict of his laboring soul. At the close of the Gospels, as if afraid of the converting power of his own translation, "he calls Heaven to witness that he had undertaken the work with the professed design of opposing the *Epicureans;*" by which term he contemptuously means the Christians.

"I have had many interesting conferences with the Jews, on the subject of their present state; and have been much struck with two circumstances; their constant reference to the DESOLATION of Jerusalem, and their confident hope that it will be one day REBUILT. The desolation of the Holy City is ever present to the minds of the Jews, when the subject is concerning themselves as a *Nation;* for, though without a king and without a country, they constantly speak of the *unity* of their nation. Distance of time and place seems to have no effect in obliterating the remembrance of the Desolation. I often thought of the verse in the Psalms, "If I forget thee, O Jerusalem, let my right hand forget her cunning." They speak of Palestine as being close at hand, and easily accessi-

ble. It is become an ordinance of their Rabbins in some places, that when a man builds a new house, he shall leave a small part of it unfinished, as an emblem of ruin, and write on it these words, *Zecher Lachorchan*, i. e. in MEMORY of the DESOLATION.

"Their hopes of REBUILDING the walls of Jerusalem, the THIRD and LAST time, under the auspices of the Messiah, or of a second Cyrus, before his coming, are always expressed with great confidence. They have a general impression, that the period of their liberation from the Heathen is not very remote; and they consider the present commotions in the earth as gradually loosening their bonds. "It is," say they, "a sure sign of our approaching restoration, that in almost all countries there is a GENERAL RELAXATION of the persecution against us." I pressed strongly upon them the prophecies of Daniel. In former times that Prophet was not in repute among the Jews, because he predicted the coming of the Messiah at the end of "the seventy weeks;" and his book has been actually removed from the list of prophetic writings, and remains to this day, among the *Hagiographa*, such as Job, the Psalms, the Proverbs, Ruth; but he now begins to be popular among those who have studied him, because he has predicted that the final "accomplishment of the indignation against the holy people" is near at hand. The strongest argument to press upon the mind of a Jew, at this period, is to explain to his conviction Daniel's period of 1260 years; and then to shew the analogy which it bears to the period of the Evangelist John, concerning the Papal and Mahomedan powers; with the state of which the Jews are well acquainted.

"I passed through the burial-ground of the Jews the other day. Some of the tombs are handsomely constructed, and have Hebrew inscriptions in prose and verse. This mansion of the dead is called by the Jews *Beth Haiim*, or "The House of the Living."

"Being much gratified with my visit to the Jews of Malabar, and desirous to maintain some communication with them, I have engaged a very respectable member of their community to accompany me with his

servant to Bengal, and to remain with me in the capacity of Hebrew *Moonshee*, or teacher, until my return to England. Observing that in the houses of the White Jews there are many volumes of printed Hebrew, mostly of the fifteenth and sixteenth centuries, which are rarely met with in England, I have employed *Misrahi*, that is the name of my Moonshee, to collect some of the most valuable."

At the beginning of the following year (1808) the Author visited Cochin a second time, and proceeded afterwards to Bombay, where he had an opportunity of meeting with some very intelligent men of the Jewish nation. They had heard of his conferences with the Cochin Jews, and were desirous to discuss certain topics, particularly the prophecies of Isaiah; and they engaged in them with far more spirit and frankness, he thought, than their brethren at Cochin had done. They told him, that if he would take a walk to the Bazar in the suburb, without the walls of Bombay town, he would find a Synagogue without a *Sepher Tora*, or Book of the Law. He did so, and found it to be the case. The Minister and a few of the Jews assembled, and shewed him their Synagogue, in which there were some loose leaves of prayers in manuscript, but no book of the Law. The Author did not understand that they disapproved of the Law; but they had no copy of it. They seemed to have little knowledge of the Jewish Scriptures or history. This only proved what he had been often told, that small portions of the Jewish nation melt away from time to time, and are absorbed in the mass of the heathen world. Nor is this any argument against the truth of the prophecy, which declares that they should remain a separate and distinct people; for these are mere *exceptions*. Conversions to Christianity in the early ages would equally militate against the prediction, taken in an absolute sense.

THE TEN TRIBES.

THE Tribes of Israel are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the Author never heard that a Jew could make a sensible reply. The tribe of *Judah* was selected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah.

While the Author was amongst the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country we supposed they had gone, and whether we had ever heard of their moving in a great army on such an expedition. It will be easy perhaps to shew, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time.

Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words: "What, do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Adiabene?* Besides, if they would come, the Parthian will not permit it." (*Jos. de Bell*, Lib. ii. c. 28.) We learn from this oration, delivered to the Jews themselves, and by a King of the Jews, that the Ten Tribes were then captive in Media under the Persian Princes.

In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews in his Notes upon Hosea, has these words: "Unto this day, the Ten Tribes are subject to the Kings of the Persians, nor has their captivity ever been loosed. (Tom. VI. p. 7.) And again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes." Tom. VI. p. 80.

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country, since that period, like the Goths and Huns, to conquer nations?" Have we ever heard of their rising in insurrection to burst the bands of their captivity? To this day, both Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the King.*

Mahomedanism reduced the number of the Jews exceedingly: It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven Churches of Asia;" and we may believe, that an equal proportion of Jews were proselyted by the same means. In the provinces of Cashmire and Affghanistan, some of the Jews submitted to great sacrifices, and they remain Jews to this day: but the greater number yielded, in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact.† We may judge, in some degree, of the number of those who would yield to the sword of Mahomed, and conform, in appearance at least, to what was called a *sister Religion*, from the number of those who conformed to the Christian Religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a

* Joseph Emin, a Christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though our Government interested itself in his behalf.

† Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See *Forster's Travels.*

Jew, states in his History, that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Christianity, some of whom were Priests and Bishops. The tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in Western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction.

Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism, or some form of it in the same regions; we may be satisfied, "That the greater part of the Ten Tribes, which *now exist*, are to be found in the countries of their first captivity."

RESTORATION OF THE JEWS.

That many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from the general tenor of prophecy, and from their own natural and unconquerable attachment to that country: but we know not for what purpose they should *all* return thither; and it is perfectly unnecessary to contend for the fact, or to impose it as a tenet of faith. We perceive no reason why they should leave the nations in which they live, when these nations are no longer *heathen*. Nor is it possible, in numerous cases, to ascertain who are Jews and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient fertility, which was taken away according to prophecy (Deut. xxviii, 23, and 38,) must be restored by miracle. But we have no warrant to look for a miracle under the finished dispensa-

tion of the Gospel. We possess "the MORE sure word of prophecy," (2 Pet. i, 19,) and look not for signs and wonders. We expect no miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle, than if the first Temple were to rise in its gold and costly stones, and Solomon were again to reign over them in all his glory.

Much caution is also required in stating to them our opinions concerning a MILLENNIUM, or period of universal truth and felicity. It was prophesied to Israel, about seven hundred years before the coming of the Messiah, that a time should be, "when nation should no longer lift the sword against nation, neither should men learn war any more:" when "the knowledge of the Lord, which was then confined to Judea, should cover the earth as the waters cover the sea;" and when "they should not teach every man his neighbor, saying, Know the Lord, for ALL should know him from the least to the greatest." These prophecies were fulfilled generally when the Messiah appeared. The Gospel of Peace was preached to men, and "the sound thereof went to the ends of the earth." The last prediction, which is the clearest and strongest of all, "They shall not teach every man his neighbor, saying, Know the Lord, for ALL shall know him, from the least to the greatest," is expressly quoted by the apostle Paul, (Heb. viii, 11,) as having been already fulfilled by the manifestation of Christ, who abrogated the old covenant with Israel, which was confined to FEW, and made a new covenant with the world, which was extended to ALL.

It is believed, however, that the predictions above-recited will receive a more particular accomplishment hereafter, and that the glory even of the primitive Church shall be far surpassed. But it does not appear, that the conversion of men at any future period will be UNIVERSAL. It is evident indeed, from the sure word of prophecy, that there will be a long time of *general* holiness and peace, which will succeed to the present reign of vice and misery, probably "a thousand years;" during which, righteousness will be as common as wickedness is now; and further, that this period is

*at hand, even at the door.** But I see no ground for believing that such righteousness will be universal, or that this life will ever be other than a state of probation and trial to qualify for "meetness for the heavenly kingdom." Our Saviour sets forth, in different places, the character of his Church, to the end of time, and that character is always the *same*. The Gospel he compares to "seed sown by the sower, some on *good* and some on *bad* ground." Those who hear this Gospel he compares to men building on the *rock*, or on the *sand;* travelling in the *broad*, or in the *narrow* way; and to *wheat* and *tares* growing in the same field. "The field is the world," saith our Lord; "the good seed are the children of the kingdom: the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels," Matt. xiii, 39. This we believe to be a picture of the visible Church to the end of time.

In regard to the progress, conflict, and final extent of the Gospel, our Saviour notices all these circumstances generally in his last discourse to his disciples. In the twenty-fourth chapter of St. Matthew, he gives an epitome of his more detailed prophecy in the Book of Revelation. He foretels that there shall be "wars and rumors of wars, persecutions, famines, pestilences, earthquakes, false prophets and apostasies;" and then he adds, "And this Gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations: and then shall the end come."

To suppose that there will be a period when the Church on earth shall be no longer militant, is to suppose that a time will come when the Christian may die without being able to say, "I have fought a good fight;" when there will be little inward corruption, and little outward opposition; little vestige of the old Adam, in the new race, and little use for the old Bible, in the new state of things. Let us interpret Scripture soberly. When the Millennium arrives, knowledge and holiness will be general; but not uni-

* See Scott's Bible, Rev. xx, 4.

versal. Perfection is to be attained not in this world, but in heaven.

On the Author's return to England, he found that a Society had been instituted for the Conversion of the Jews; and he was not a little surprised to hear that some Christians had opposed its institution. He was less surprised at this, however, when he was informed that objections had been brought against the Society for the circulation of the BIBLE. It is possible to urge political arguments against Christianity itself. Such a spirit as this does not seem entitled to much courtesy; for it springs directly from this assumption, That the Bible is not from God, or, That there is something greater than TRUTH.

The grand object, which now engages the attention of the Jewish Institution, is a translation of the New Testament into the Hebrew Language. To assist them in this important work, a copy of the Manuscript found in Malabar, now commonly called the *Travancore Testament*, has been presented to them.* The volume has been fairly transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character, and forms three volumes, quarto. The question now under consideration by the Society is, whether it shall be received as the *basis* for the general translation. The first sheet of the intended version has already been printed off, for the purpose of being submitted as a specimen to the best Hebrew scholars in the kingdom, both Jews and Christians; in order that it may go forth in as perfect a form as may be. So that it is possible, that before the end of the present year, the Four Gospels will be published, and copies sent to the Jews in the East, as the FIRST-FRUITS of the Jewish Institution. It is very remarkable, that this should be the very year which was calculated long ago, by a learned man, as that in which "the times of happiness to Israel" should begin. In the year 1677, Mr. Samuel Lee, a scholar of enlarged views, who had studied the prophetical writings with great attention, published a small volume, entitled, "Israel Redux, or The Restauration of Israel." He

* See "Malabar Bible," in this work.

calculates the event from the prophecies of Daniel and of St. John, and commences the great period of 1260 years, not from A. D. 608, which we think correct, but from A. D. 476, which brings it to 1736. He then adds, "After the great conflicts with the Papal powers in the West, will begin the stirs and commotions about the Jews and Israel in the East. If then to 1736 we add 30 more, they reach to 1766; but the times of perplexity are determined (by Daniel) to last 45 years longer. If then we conjoin those 45 years more to 1766, it produces one thousand eight hundred and ELEVEN, for those times of happiness to Israel."*

VERSIONS OF THE SCRIPTURES FOR THE JEWS,

IN THE ORIENTAL LANGUAGES.

SINCE writing the above, the Author has received the following communication from the Rev. David Brown, dated Calcutta, March 15, 1810:

"Dr. Leyden, of the College of Fort-William, in a letter communicated to me yesterday, has offered to conduct Translations of the Scriptures in the following Languages; viz.

1. AFFGHAN,
2. CASHMIRIAN,
3. JAGHATAI,
4. SIAMESE,
5. BUGIS,
6. MACASSAR,

and

7. MALDIVIAN.

"The Jaghatai is the original Turcoman Language, as spoken in the central districts of Asia. The Bugis is the language of the Celebes. The Macassar is spoken at Macassar, in the Celebes, and in the great island of BORNEO.

"Dr. Leyden is assisted, as you know, by learned natives in the compilation of Grammars and Vocabularies in the above languages, and entertains no doubt

* See "Israel Redux," page 122, printed in Cornhill, London, 1677.

that he shall be able to effect correct versions of the Scriptures in them all."

Thus, sooner than could have been expected, are we likely to have the Bible translated into the language of the CELEBES. But who can estimate the importance of a translation of the Scriptures into the languages of Affghana and Cashmire, those Jewish regions!

The Jaghatai or *Zagathia*, is the language of Great Bucharia, which was called Zagathia, from a son of Zenghis Khan. It is an auspicious circumstance for Dr. Leyden's translation of the Jaghatai, that Prince Zagathia himself embraced Christianity, and made a public profession of the Gospel in his capital of Samarchand.* There were at that period above a hundred Christian Churches in the province; and some of them remain to this day. We are also informed, both by the Nestorian and Romish writers, that there was a version of the New Testament and Psalms in a *Tartar* Language. Dr. Leyden will soon discover whether this was the Jaghatai. That language is spoken in Bochara, Balk, and Samarchand, and in other cities of Usbeck, and Independent Tartary. This is the country which Dr. Giles Fletcher, who was Envoy of Queen Elizabeth at the Court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the *Ten Tribes*. He argues from their *place*, from the name of their cities, from their *language*, which contains Hebrew and Chaldaic words, and from their peculiar *rites*, which are Jewish. Their principal city Samarchand is pronounced *Samarchian*, which Dr. Fletcher thinks might be a name given by the Israelites after their own *Samaria* in Palestine. (See Israel Redux, p. 12.) Benjamin of Tudela, who travelled into this country, in the twelfth century, and afterwards published his *Itinerary*, says, "In Samarchand, the city of Tamerlane, there are 50,000 Jews under the presidency of Rabbi Obadiah: and in the mountains and cities of Nisbor, there are four tribes of Israel

* See *Moshiem's Eccl. Tartar History*, p. 40.

resident, viz. Dan, Zabulon, Asher, and Naphtali."* It is remarkable that the people of Zagathai should be constantly called Ephtalites and *Nephtalites* by the Byzantine writers, who alone had any information concerning them.† The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle, from the northern shore of the Caspian Sea to the heads of the Indus, you will enclose the territories containing the chief body of the dispersed tribes of Israel.

This design of Dr. Leyden to superintend the translation of the Scriptures in SEVEN new languages marks the liberal views and the enterprising and ardent mind of that scholar, and will be hailed by the friends of Christianity in Europe as a noble undertaking, deserving their utmost eulogy and patronage. It will give pleasure to all those who have hitherto taken any interest in "the restoration of learning in the East," to see that the College of Fort-William is producing such excellent fruit. May its fame be perpetual!‡

* See Benjamini Itinerarium, p 97.

† *Theophanes*, p. 79.

‡ There are now several Orientalists, members of the Asiatic Society, who have been engaged in translating the Holy Scriptures. We hope hereafter to see the name of Mr Colebrooke added to the number. Mr. C. is the Father of Shanscrit Literature, and has lately published an Essay on the Shanscrit *Poetry* and *Metres*. How much gratified should we be to see a version of the *Pentateuch* from his pen! or at least a Critique on the New Testament, which has been already translated into Shanscrit. Mr. C. is the proper man to oppose the Pentateuch to the *Hindoo* Cosmogony, and to invite the Brahmins to contemplate the Mosaic Records, in classical Shanscrit. This would be a work worthy of his great erudition; and his name, as a Shanscrit Scholar, would then, indeed, live for ever. Mr. Colebrooke has ever shewn kindness to the humble Missionaries, who have been cultivating the Shanscrit Tongue; he has supplied them with books, and afforded them every liberal aid: it will give him no regret, at his last hour, to think that he has had it in his power, in any degree, to promote the cause of Christianity.

THE BIBLIOTHECA BIBLICA IN BENGAL.

The Bibliotheca Biblica is a Repository for Bibles in the Oriental Languages, and for Bibles only. They are here deposited for sale, at moderate prices; and lists of the various versions are sent to remote parts of Asia, that individuals may know where to purchase them; the commerce from the port of Calcutta rendering the transmission of books extremely easy. Those who desire to have copies for gratuitous distribution are supplied at the cost prices. This Institution is under the immediate superintendance of the Rev. David Brown, late Provost of the College of Fort-William, who was himself the Founder: and it is supported by all the translators of the Bible in India, who send in their versions, and by the College of Fort-William, which sends in its versions.

There have been already deposited in the Bibliotheca Biblica four thousand volumes, in the following languages:

Arabic,	Orissa,
Persian,	Bengalee,
Hindostanee,	Chinese,
Shanscrit,	Portuguese, and
Mahratta,	English.

These translations have been chiefly furnished by the following persons:

Dr. William Cary and Mr. Joshua Marshman; two men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures. These have furnished the *Shanscrit*, *Bengalee*, *Orissa*, and *Mahratta*.

Nathaniel Sabat, from Arabia, has contributed the *Persian*. The first Persian translation (which is also in the Bibliotheca) was made by the late Lieutenant Colonel Colebrooke, Surveyor-General in Bengal; and it "blesses his memory."

Mizra Fitrut furnishes the *Hindostanee*. There is another Hindostanee translation by the Missionaries at Serampore; and

Mr. JOANNES LASSAR is author of the *Chinese*.

There will be a large accession to this honorable catalogue in a year or two. It is astonishing how much this simple Institution, like the Bible Society in England, has attracted the attention of the public, Native and European, wherever it has been announced. The superintendants have recently sent to England for the following supply of Bibles which is now collecting for them, viz.

	Old and New Test.	New Test.
English	2000	2000
Portuguese	2000	2000
French	500	500
German	500	
Dutch	500	
Danish	500	
Spanish	200	
Latin	100	100
Italian	100	100
Hebrew	100	
Greek	100	100
Syriac	—	100
Swedish	50	
Prussian	50	
Russian	50	
Armenian, Malay, and Arabic,	As many copies as can be procured.	

Attached to the Bibliotheca Biblica is a TRANSLATION LIBRARY, containing books for the use of the Translators of the Scriptures. As this Library is not complete, many of the necessary works not being procurable in India, a list of the volumes required will be published; in the hope that learned bodies and individuals having duplicates, will be pleased to present them to the Bibliotheca Biblica in Bengal.

This Institution was first organized by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which has cordially embraced his views, and of the Society for promoting Christian knowledge, and of the Universities in the United Kingdom, which we hope will enrich its Translation Library.

The Rev. David Brown, Senior Chaplain of the East-India Company in Bengal, formerly of Magdalen College, Cambridge, has now been twenty-seven years resident in India; and is the zealous promoter of Sacred Learning in the East. He is educating his THREE SONS in India, solely with the view of qualifying them for the important purpose of extending the knowledge of Christianity in Asia. Being himself a Hebrew scholar, his first object has been to ground them well in the *Hebrew* and *Syriac* Languages; rightly judging that a knowledge of these forms the best foundation for ability to produce accurate translations of the Scriptures in the other Oriental Tongues. But they have now added to these first languages the *Arabic*, *Persian*, and *Hindostanee*, which they pronounce like natives of the East. They have had the advantage of the best teachers in the different languages, particularly of SHALOM, an eminent Hebrew scholar from Arabia. So that this little Institution in Mr. Brown's house, may be called the HEBREW SCHOOL in Bengal.

It is understood to be Mr. Brown's intention to send his three sons to England, at the proper age, to finish their education at the University, and to enter the Church; with the view of their returning to exercise their ministrations in India. Mr. Brown himself has now seen two or three generations pass away in Calcutta; how short is a Calcutta generation! and has exhibited to a large and refined society the doctrine and the example of a faithful minister of the Gospel. Marquis Cornwallis first recommended him to the Court of Directors as a proper person to fill his present important situation, and this he did from a personal knowledge of his truly upright and disinterested character. In the many Governments which have succeeded, there is not one, as the Author believes, which has not recorded a public testimony to the merits of their Senior Chaplain. Marquis Wellesley, in particular, honored him with his confidence and esteem, to the end of his administration. It was under the auspices of that Nobleman, that Mr. Brown instituted the "Calcutta CHARITABLE FUND for distressed Europeans

and others;" of which it may be truly said, that it has been a Fountain of Mercy to thousands in Bengal for ten years past, it having been established in the first year of the new century.* Mr. Brown would have probably returned from India with his large family by this time, but his diffusive benevolence in private Charity, and in public undertakings, both in India and England, and the frequent demands on a man in his public station, he being at the head of the Church in Bengal, have not permitted him to increase his fortune suitably. And now, the prospect which opens to his view of being more extensively useful than before, in encouraging translations of the Scriptures, in promoting the objects of the Bible Society, and in educating his sons for the Oriental Church, makes him willing to remain a few years longer in India.

THE ARMENIANS.

A LEARNED author, in a work published about the beginning of last century, entitled "The Light of the Gospel, rising on all nations," observes, "that the Armenian Christians will be most eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia."† This is undoubtedly true. Next to the Jews, the Armenians will form the most generally useful body of Christian Missionaries. They are to be found in every principal city of Asia; they are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize they build Churches, and observe the solemnities of the Christian Religion in a decorous manner. Their Ecclesiastical Establishment in Hindostan is more respectable than that of the English. Like us, they have *three* Churches in

* This Institution not only assists occasionally, but pensions permanently Europeans, Mahomedans, and Hindoos.

† Fabricii Lux Evangelii, p. 651.

the three capitals, one at Calcutta, one at Madras, and one at Bombay; but they have also Churches in the interior of the country.* The Bishop sometimes visits Calcutta; but he is not resident there. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian Government; but they are scattered all over the Empire, the commerce of Persia being chiefly conducted by Armenians. Their Patriarch resides at *Erivan*, not far from Mount *Ararat*.

The history of the Armenian Church is very interesting. Of all the Christians in central Asia, they have preserved themselves most free from Mahomedan and Papal corruptions. The Pope assailed them for a time with great violence, but with little effect. The Churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahomedans their sovereigns, and against the pursuasions of the Romish Church, which for more than two centuries has endeavored, by Missionaries, Priests, and Monks, to attach them to her Communion. It is impossible to describe the artifices and expenses of the Court of Rome, to effect this object; but all in vain."†

The Bible was translated into the Armenian Language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed, by competent judges of the language, to be a most faithful translation. La Croze calls it the "Queen of Versions."‡ This Bible has ever re-

* In Bengal alone, they have Churches at *Dacca Sydabad*, and *Chinsurah*.

† Chardin, vol. ii, p. 232.

‡ Mr. Joannes Lassar, who is now making a version of the Scriptures in the Chinese Language in Bengal, is an Armenian Christian, and translates chiefly from the Armenian Bible. But he also understands English, and consults the English version.

mained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian Bishops assembled in 1662, and resolved to call in aid the art of Printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church refused to print their Bible. At length it was printed at Amsterdam in 1666, and afterwards two other editions in 1668, and 1698. Since that time it has been printed at Venice. One of the editions which the Author has seen, is not inferior, in beauty of typography, to the best English Bible. How far these editions might have supplied the Churches in Persia at that time, he does not know; but, at present, the Armenian Scriptures are very rare in that country, bearing no proportion to the Armenian population; and in India, a copy is scarcely to be purchased at any price.

The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the Author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our Empire, on the seventh day: and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahomedans, and Hindoos?* Would it not become us to approach nearer to these our subjects, endeavor to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *print-*

* Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the King's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the Royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor-general.

ing, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our Government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion.

ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

BEFORE the Author left India, he published a "Memoir of the Expediency of an Ecclesiastical Establishment" for our Empire in the East. The design of that work was first suggested to him by the revered Dr. Porteus, late Bishop of London, who had attentively surveyed the state of our dominions in Asia; and he was encouraged by subsequent communications with the Marquis Wellesley, to endeavor to lead the attention of the nation to the subject. That publication has now been four years before the public; and many volumes have been written on the various subjects which it contains: but he does not know that any objection has been made to the principle of an Ecclesiastical Establishment for Christians in India. An attempt has been made indeed to divert the attention from the true object, and, instead of considering it as an establishment for Christians, to set it forth as an es-

tablishment for instructing the Hindoos. But the instruction of the Hindoos is entirely a distinct consideration, as was carefully noted in the Memoir. At the end of the first part is the following paragraph:

"It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any expensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a *local* Church. Let us first establish our own religion amongst *ourselves*, and our Asiatic subjects will soon benefit by it. When once our national Church shall have been confirmed in India, the members of that Church will be the best qualified to advise the State, as to the means by which, from time to time, the civilization of the natives may be promoted."*

An Ecclesiastical Establishment would yet be necessary for British India, *if there were not a Mahomedan or Hindoo in the land.* For, besides the thousands of British Christians, who live and die in that country, there are hundreds of thousands of native Christians, who are at this moment "as sheep without a shepherd;" and who are not insensible to their destitute estate, but supplicate our countenance and protection. Surely the measure cannot be contemplated by the Legislature, for a moment, without perceiving its absolute propriety, on the common principles of justice and humanity.

In regard to the other subject, the instruction of the Hindoos, many different opinions have been delivered in the volumes alluded to, the most prominent of which are the two following: First, That Hinduism is, upon the whole, as good as Christianity, and that therefore conversion to Christianity is not necessary. This deserves no reply. The second opinion is, that it is indeed a sacred duty to convert the Hindoos, but that we must not do it by force. With this opinion the Author perfectly coincides. To convert men by

* Memoir, chap. II.

any other means than those of persuasion, is a practice fit only for the Inquisition, and completely at variance with the tenor of every page which he has written. The means of conversion, which he has recommended, are those which are appointed in the Holy Scriptures, namely, "Preaching, and the Word of God." The first and present means are the translation of the word of God into the various languages; and the next are the labors of teachers and preachers.

The Author is not, nor has he ever been, the advocate for force and personal injury toward the Hindoos. No: he pleads the cause of humanity. The object of his Work, and of his Researches, has been to deliver the people of Hindostan from painful and sanguinary rites; to rescue the devoted victim from the wheels of Moloch's tower; to snatch the tender infant from the jaws of the alligator; to save the aged parent from premature death in the Ganges; to extinguish the flames of the female sacrifice, and to "cause the widow's heart to sing for joy."

Another object of his work has been, to shew, that while the feelings of the Christian are painfully affected by the exhibition of these sufferings and atrocities, Infidelity, on the other hand, can behold them, and DOES behold them, with all the coldness and apathy of Voltaire. And this is the great practical triumph of Christianity over philosophical unbelief. While by the former, the best feelings of our nature are meliorated, and improved, and softened, and extended; they become, by the influence of the latter, sullen, and cold, and torpid, and dead.

The remaining opinion on this subject, which is worthy of notice, is the following: "The conversion of the Hindoos to Christianity is indeed a solemn obligation, if practicable: but the attempt may possibly displease the Hindoos and endanger our Empire." This fear is grounded solely on an ignorance of facts, and on the remoteness of the scene. Christianity began to be preached to Hindoos by Europeans, 300 years ago, and whole provinces are now covered with Christians. In the present endeavors of Protestant Missionaries, the chief difficulty which they generally

experience is to awaken the mind of the torpid Hindoos to the subject. They know that every man may choose the religion he likes best, and profess it with impunity; that he may lose his cast and buy a cast again, as he buys an article of merchandize. There are a hundred casts of religion in Hindostan; and there is no common interest about a particular religion. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. They are a divided people. Hindostan is like the great world in miniature; when you pass a great river or lofty mountain, you generally find a new variety. Some persons in Europe think it must be a novelty to the Hindoos to see a Missionary. There have been for ages past, numerous casts of Missionaries in Hindostan, Pagan, Mahomedan, and Christian, all seeking to proselyte individuals to a new religion, or to some new sect of an old one. The difficulty, as the Author has already observed, in regard to the Protestant Teachers, is to awaken attention to *their* doctrine.

The general indifference of the natives to these attempts, whether successful or not, has been demonstrated by recent events. After the adversaries of Christian Missions had circulated their pamphlets through British India, with the best intention no doubt, according to their judgment, announcing the intelligence that some of the English wanted to convert the inhabitants by force, and to set Hindostan in flames; the natives seem to have considered the information as absurd or unintelligible, and to have treated it with contempt. For immediately afterwards, when, by the defection of the British troops, the foundations of our Empire were shaken to their centre, both Mahomedans and Hindoos (who, if they wished to rebel, needed only to sound that trumpet which was first sounded by a Senior Merchant in Leadenhall-street, no doubt with the best intentions) evinced their accustomed loyalty, and crowded round the standard of the Supreme Government in the hour of danger.*

* A worthy Clergyman belonging to the Presidency of Fort St. George, who witnessed the troops marching against each other,

There is one argument for the expediency of an Ecclesiastical Establishment, which the Author did not insist on strongly in the Memoir, from motives of delicacy: but recent events have rendered the same reserve no longer necessary. He will proceed therefore to disclose a fact which will serve to place the motives for recommending such an establishment in their just light. It is not the giving the Christian Religion to the natives which will endanger our Empire, but the *want of religion among our own countrymen.* After the disturbance among the British Officers in Bengal in 1794, which for a time had a most alarming aspect, being of the same character with that which took place lately at Madras, a Memorial was presented to the Marquis Wellesley, on his accession to the government, by persons who had been long in the service of the Company, and who were well acquainted with the circumstances of the Empire at large; representing the necessity of a suitable "*Religious Establishment* for British India:" and illustrating that necessity by the events which had recently taken place in the army. That Memorial referred to the almost total extinction of Christian worship, at the military stations, where the seventh day was only distinguished by the British Flag; and noticed the fatal consequences that might be expected from large bodies of men, far remote from the controlling power of the parent state, enjoying luxury and independence, and seeing nothing, from youth to age, of the religion of their country. It shewed further, that, of the whole number of English

and knew not for a time, what would be the fate of the Empire; after the danger was over, makes the following most just and striking reflection, in a letter to a friend. "It cannot but have occured to every reflecting mind, in looking back on past scenes, if it had pleased God in his providence to have dispossessed us of our dominions, how little would have remained to shew, that a people blessed with the light of the glorious Gospel of Christ, had once borne sway in this land! But now," (he adds exultingly, in allusion to the Translation of the Scriptures) "the Word of God in the languages of all India, will be an enduring MONUMENT of British Piety and Liberality, for which the sacrifice of Prayer and Thanksgiving will ascend to the Most High, to the latest generations."

who go to India, not a *tenth* part return; and assigned this fact as a reason why their religion should follow them to the East; that it might be, in the first place, a solace to themselves, in the dreary prospect of dying in that land (for of a thousand soldiers in sickly India, there will be generally a hundred in declining health) and secondly, "that it might be some security for their loyalty to their king, and their attachment to the principles of their country."

It required not a Memorial to apprize Marquis Wellesley of the truth of these facts, or of the justness of the reasoning upon them. The necessity of a meliorated state of society for the English armies, was made evident to him by his own observation; and it cannot be doubted that, had that Nobleman remained in India, to complete the plans he meditated for the advantage of that country, and had his coadjutor, Mr. Pitt, lived, a suitable Religious Establishment would have been, by this time, proposed to the East-India Company, for every part of their dominions in Hindostan. But Marquis Wellesley had another and a more imperious service first to perform, and this was, to SAVE THE BODY OF THE EMPIRE ITSELF. British Hindostan was, at that moment, surrounded by strong and formidable enemies, who were putting themselves "in the attitude of the tiger," as a Vakeel of Tippoo expressed it, "to leap upon the prey." And this service that great Statesman achieved under Divine Providence, first, by destroying the Mysorean Empire, under Tippoo Sultaun, and thereby extinguishing the Mahomedan power in Hindostan; secondly, by overwhelming the hitherto invincible Mahrattas; and lastly, by forming on the frontier a league of strength, which like *a wall of iron*, has saved the country from native invasion ever since; notwithstanding its subsequent critical and exposed state, in consequence of frequent changes of the Supreme Government, and of dissentions in our army. The services which that Nobleman performed for our Empire in the East were very ill understood at the time: his views were so comprehensive, that few men could embrace them: They are more generally acknowledged now; but it is to be

apprehended that some years must yet elapse, before all the beneficial consequences of his administration, will be fully made known to his country.

It has been a subject of wonder to many in England, that our army should at any time betray symptoms of disaffection in India, when no instance of it occurs elsewhere. But the surprise will cease, when the circumstances before mentioned shall have been duly weighed. Of the individuals engaged in the late disturbances at Madras, there were perhaps some, who had not witnessed the service of Christian worship for twenty years; whose minds were impressed by the daily view of the rites of the Hindoo religion, and had lost almost all memory of their own. It is morally impossible to live long in such circumstances, without being in some degree affected by them. That loyalty is but little to be depended on, whether abroad or at home, which has lost the basis of religion.

The true spring of the irregular proceeding, contemptuous remonstrance, and ultimate disaffection of the military in India, is this: Large bodies of troops at a great distance from Britain, which they never expect to see again, begin, after a long absence, to feel more sensibly their own independence, while their affection for their native country gradually diminishes. And if, under such circumstances, they have not the restraints of religion, (for what is obedience "to the powers that be" but the restraint of religion?) and if they have not the frequent view of Christian worship to recal their minds, by association of ideas, to the sacred ordinances and principles of their country, it is impossible to foresee to what degrees of rebellion or infatuation they may proceed. It is unjust to ascribe these proceedings to the casual acts of the Governor for the time being. Indiscreet measures on his part may form the pretext; but the true cause lies much deeper. The Company's Officers in India are as honorable a body of military men as are to be found in the world, the Author knows them, but they are in peculiar circumstances; and if any other description of troops were in their stead, passing a whole life in such an *unchris-*

tianizing service, the same causes would still produce the same effects.

The most alarming consideration, while things remain in their present state, is this, that, in proportion as our Empire increases, and our force in India grows stronger, the danger arising from the foregoing causes, becomes the greater. These are obvious truths, on which it is not necessary to dilate. But there is another subject allied to this, which the Author thinks it a solemn duty to bring before the public.

Not only are our troops denied suitable religious instruction, when they arrive in India, but they are destitute of it, *during their long voyage* to that country. The voyage is, on an average, six months. Now, provision ought certainly to be made for Divine worship, and for spiritual consolation to the soldiers, during that period; for it is sometimes a period of great sickness, and of frequent death. Indeed there ought to be a Chaplain on board of every India ship.*

They who profess to believe in the Christian Religion, ought also to believe in the superintending providence of God: ought to believe that the Divine blessing will accompany those designs which are undertaken in his name, and conducted in his fear. If

* The East-India Company require the Commander or Purser of every ship to read prayers on Sunday, when the weather permits. The service is performed, in many cases, in a serious and truly impressive manner; and the acknowledged good effects in such cases, convey the strongest recommendation of the measure which has been proposed. One important duty of the Chaplain of an India-man might be, to superintend the studies of the young Writers and Cadets proceeding to India; who, for want of some direction of this kind, generally pass the long voyage in idleness, lounging on the quarter deck, or gambling in the cuddy. So important has this subject been considered, that during the administration of Marquis Wellesley, a detailed plan for carrying the proposed measure into effect was actually transmitted to a Member of the Court of Directors, to lay before the Court. If it were made an indispensible qualification of the Chaplain, that he should understand the rudiments of the *Persian* and *Hindostanee* Languages, and the common elements of geometry and navigation, for the instruction of the Midshipmen, his services would be truly important, merely in his secular character. Every truly respectable Commander in the Company's service, must be happy to have an exemplary Clergyman on board his ship.

we were a heathen nation, then might we send forth our fleets without a prayer, and commit them for a safe voyage, "to goddess Fortune and fair winds." But we are a Christian nation, though not a superstitious one; and, however individuals may consider it, it is certain that our countrymen in general, view the performance of the offices of religion with great respect; and that, in particular circumstances on board ship, no duty is more acceptable, none more interesting, none more salutary and consoling. Such scenes the Author himself has witnessed; and from those persons who have witnessed such scenes, he has never heard but one opinion as to the propriety of having a Clergyman to form one of the great family in a ship, in these long, sickly, and perilous voyages. When the news arrived in England last year of the loss of the seven India-men in a distant ocean, how gratifying would it have been to surviving friends, if they could have been assured that the offices of religion and the consolations of its ministers, had been afforded to those who perished, during their last days!* These events have a warning voice; and it is not unbecoming a great and respectable body of men, like the East-India Company to attend to it. The Author has already remarked, that the Legislature has not neglected a subject of this importance. It is required that every ship of the line should have a Chaplain; and we have lately seen some of our most renowned Admirals, both before and after battle, causing the prayers and thanksgivings of the fleet to ascend to the God of heaven.

There still remains one topic more, to which the Author would advert. It may be presumed to be the wish of the major part of this nation, that whenever a Missionary of exemplary character and of respectable recommendation, applies to the East-India Company for a passage to our Eastern shores, his request might

* The Rev. Paul Limrick was a passenger on board one of these ships Mr. Limrick was second Chaplain at the presidency of Fort-William; an amiable, benevolent, and respectable man, whose loss will be heard of with deep regret by a large body of the inhabitants of Calcutta, and of his friends in Europe.

be treated with indulgence. In him we export a blessing (as he may prove to be) to thousands of our fellow-creatures; and his example, and instructions, and prayers will do no harm to the ship in which he sails. While the East-India Company retain the sole privilege of conveyance to India, the nation would be pleased to see this condescension shewn to persons in humble circumstances, whose designs are of a public character, and acknowledged by all men to be pious and praiseworthy. The Author will conclude these observations with a paragraph which he has found in a manuscript of the Rev. Mr. Kohloff, of Tanjore, the successor of Mr. Swartz, which has been just transmitted for publication:

"It is a remarkable fact, that since the foundation of our Mission, which is now one hundred years, and during which period upwards of fifty Missionaries have arrived from Europe; among the many ships that have been lost, there never perished one vessel, WHICH HAD A MISSIONARY ON BOARD."*

The following Letter, written by Dr. WASTON, Bishop of LLANDAFF, on the subject of an Ecclesiastical Establishment for British India, was published in Calcutta, in the year 1807.

"*Calgarth-Park, Kendale, 14th May*, 1806.

REVEREND SIR,

"Some weeks ago I received your MEMOIR of the expediency of an Ecclesiastical Establishment for British India; for which obliging attention I now return you my best thanks. I hesitated for some time whether I ought to interrupt your speculations with my acknowledgments for so valuable a present; but on being informed of the noble Premium, by which you purpose to exercise the talents of Graduates in the University of Cambridge, I determined to express to you my admiration of your disinterestedness, and zeal in the cause of Christianity.

"Twenty years and more have now elapsed since, in a Sermon, before the House of Lords, I hinted to

* MS. materials for the Life of Swartz.

the then Government, the propriety of paying regard to the propagation of Christianity in India; and I have since then, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration of those in power. If my voice or opinion can, in future, be of any weight with the King's Ministers, I shall be most ready to exert myself, in forwarding any prudent measure for promoting a liberal Ecclesiastical Establishment in British India; it is not without consideration that I say a liberal establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein by a Teacher, at the public expense, of his own persuasion.

"The subjects you have proposed for the work which shall obtain your Prize, are all of them judiciously chosen, and if properly treated (as my love for my Alma Mater persuades me they will be) may probably turn the thoughts of the Legislature towards the measure you recommend.

"The *Salutaris Lux Evangelii*, by Fabricius, published at Hamburgh in 1731, will be of great use to the Candidates for your prize; and his *Index Geographicus* EPISCOPATUUM *Orbis Christiani*, subjoined to that work, might, if accompanied with proper Notes, afford a very satisfactory elucidation of your third head.

"God in his providence, hath so ordered things, that America, which three hundred years ago was peopled by none but Pagans, has now many millions of Christians in it; and will not, probably, three hundred years hence, have a single Pagan in it, but be occupied by more Christians, and more enlightened Christians than now exist in Europe.

"Africa is not now worse fitted for the reception of Christianity than America was, when it was first visited by Europeans; and Asia is much better fitted for it, in as much as Asia enjoys a considerable degree of civilization; and some degree of it is necessary to the successful introduction of Christianity. The commerce and colonization of Christian states have civilized America, and they will, in process of time, civilize and christianize the whole earth. Whether it be a Chris-

tian duty to attempt, by lenient methods, to propagate the Christian religion among Pagans and Mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with much success, till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many: but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the government of Great Britain.

"The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that Christianity is losing ground in Christendom. I am of a different opinion. Some ascititious doctrines, derived from Rome and Geneva, are losing ground amongst learned men; some unchristian practices springing from ignorance, bigotry, intolerance, self-sufficiency of opinion, with uncharitableness of judgment, are losing ground among all sober-minded men; but a belief in Jesus Christ, as the Saviour of the world, as the medium through whom eternal life will be given to all who obey his Gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this, but in every other Christian country. From this praise I am not disposed to exclude even France itself, notwithstanding the temporary apostasy of some of its philosophers from every degree of religious faith. I cannot but hope well of that country, when I see its National Institute proposing for public discussion the following subject; "What has been the influence of the Reformation of Luther, on the political situation of the different states of Europe, and on the progress of Knowledge?" especially when I see the subject treated by Mr. Villers, in a manner which would have derived honor to the most liberal Protestant in the freest state in Europe.

"It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian

perfection, and have ever done so, scarcely excepting the latter end of the first century. Yet, notwithstanding this concession, it is a certain fact, that the Christian religion has always operated to the production of piety, benevolence, self-government, and the love of virtue amongst individuals, in every country where it has been received; and it will every where operate more powerfully, as it is received with more firm assurance of its truth; and it will be every where received with more firm assurance of its truth, as it is better understood; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers, and from ambition, domination, and secularity among the teachers.

"Your publication has given us in England a great insight into the state of Christianity in India, as well as into the general state of Learning amongst you; and it has excited in me the warmest wishes for the prosperity of the College of Fort-William. It is an Institution which would have done honor to the wisdom of Solon or Lycurgus. I have no knowledge personally of the Marquis Wellesley, but I shall think of him and of his coadjutors in this undertaking, with the highest respect and admiration, as long as I live.

"I cannot enter into any particulars relative to an Ecclesiastical Establishment in India; nor would it perhaps, be proper to press Government to take the matter into their consideration, till this country is freed from the danger which threatens it: but I have that opinion of his Majesty's Ministers, that they will, not only from policy, but from a serious sense of religious duty, be disposed to treat the subject, whenever it comes before them, with great judgment and liberality. May God direct their counsels!

"'Our Empire in India,' said Mr. Hastings, 'has been acquired by the sword, and must be maintained by the sword.' I cannot agree with him in this sentiment. All Empires have been originally acquired by violence, but they are best established by moderation and justice. There was a time when we shewed ourselves to the inhabitants of India in the character of tyrants and robbers; that time, I trust is gone for ever. The

wisdom of British Policy, the equity of its jurisprudence, the impartiality of its laws, the humanity of its penal code, and above all, the incorrupt administration of public justice, will, when they are well understood, make the Indians our willing subjects, and induce them to adopt a religion attended with such consequences to the dearest interests of the human mind. They will rejoice in having exchanged the tyranny of Pagan superstition, and the despotism of their native princes, for the mild mandates of Christianity, and the stable authority of equitable laws. The difference between such different states of civil society, as to the production of human happiness, is infinite; and the attainment of happiness is the ultimate aim of all individuals in all nations. I am, Reverend Sir, your obliged and faithful servant,

R. LLANDAFF."

To Rev. Dr. BUCHANAN, *Vice-Provost of the College of Fort-William, Calcutta.*

CONCLUSION.

IN the progress of these Researches the Author has found his mind frequently drawn to consider the extraordinary difference of opinion, which exists among men of learning, in regard to the importance and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked by others, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident; and is exemplified at this MOMENT in some of the most illustrious characters for rank and learning, in the nation. This is a problem of a very interesting character at this day, and worthy of a distinct and ample discussion, particularly at the seats of learning. The problem may be thus expressed: "What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances as to learning and information, do

not feel inclined to *move one step* for the promotion of such objects?" The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

"Homo sum: humani nil a me alienum puto:"

but they leave it to others, and generally to the Christian in humble life, to exercise the spirit of that noble verse. This is a very difficult problem; and it has been alleged by some that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a King in the East, whose empire extended over the known world, and his dominion "was to the end of the earth." During the former part of his reign, his heart was filled with pride: he knew not the God of heaven: and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the King of kings to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The penitent king, thus once more exalted, and filled with admiration at the discovery of the ONLY TRUE GOD, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nations to "praise and magnify HIM that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." This memorable edict began in these sublime terms:

"NEBUCHADNEZZAR THE KING, UNTO ALL PEOPLE, NATIONS, AND LANGUAGES, THAT DWELL IN ALL THE EARTH, Peace be multiplied unto you. I thought it

good to shew the signs and wonders which the Most High God hath wrought toward me. How great are his SIGNS! How mighty are his WONDERS!" Having recounted the judgment and mercy of God to himself, he thus concludes; "Now I Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works are truth and his ways judgment; and them that walk in pride he is able to abase."*

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of HIM "who ascended up on high:" Go, TEACH ALL NATIONS. It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly Charity; which distinguish that man, whose heart has been impressed by THE GRACE OF GOD. How solemn his sense of duty! How ardent to declare the glory of his Saviour! His views for the good of men, how disinterested and enlarged! It is but too evident, that all our speculations concerning a Divine Revelation, and the obligation imposed on us to study it ourselves, or to communicate it to others, are cold and uninteresting, and excite not to action, "until, through the tender compassion of God, the Day-spring from on high visit us, to give light to them that sit in darkness;† to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of his pardoning mercy.

Let Great Britain imitate the example of the Chaldean King; and send forth to all the world, her TESTIMONY concerning the True God. She also reigns over many nations which "worship idols of wood and stone;" and she ought, in like manner, to declare to them "the SIGNS AND WONDERS of the Almighty." And, in this design every individual will concur, of every church, family, and name, whose heart has been penetrated with just apprehensions of the Most High God; having known his judgments and experienced his mercy.

Kirby-Hall, Boroughbridge,
Feb 15, 1811.

* Daniel, 4th chapter. † Luke ii. 79.

MEMOIR

OF THE EXPEDIENCY OF

AN ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

PREFACE

TO THE

FIRST AMERICAN EDITION.

THE title of this work might lead one to suppose, that it would contain nothing, but what should have an exclusive regard to an ecclesiastical Establishment for British India. On examination, however, it will be found to contain such important and well authenticated facts, relating to the past history and present state of that country; to its population, manners, and customs; to its literature and laws; and to its religious rites and ceremonies; as furnish much entertainment and instruction. Separately from all consideration of the question respecting the expediency of the proposed Establishment, it is, both in a literary and religious point of view, a very estimable work. The arguments here adduced for a Church Establishment will, probably, be thought by many, if not most readers, conclusive. There seems an increasing conviction, in England, of the expediency of this measure. A late English writer, having quoted some interesting passages from a chapter of this Memoir of Dr. BUCHANAN—whom he styles "an excellent "man," and "a pious, beneficent, and most liberal "churchman,"—observes, "Such an appeal is unan- "swerable. The first step towards winning the natives "towards our religion is to show them that we have "one. This will hardly be done without a visible "church."*

But we leave this question to the proper judges. The prospect of extending, by *some* means, the benefits of civilization, and the infinitely greater benefits of CHRISTIANITY, to the Natives of India, is what gives to the subject, at this time, an unusual importance. America is co-operating with Europe in this benevolent and

* Quarterly Review.

pious design. Contributions have been forwarded from this country to India, towards procuring translations of the Scriptures into the languages of the East; and some of our young men have already devoted themselves to the Indian Mission. The present publication, it is believed, will be seasonable and useful.

This work is now printed, for the first time in America, from a splendid English copy, in quarto (the only one that is known to be in this country,) which was sent by a gentleman in England to a worthy minister in this State, who obligingly lent it for republication. From this copy no alteration is made, excepting what will be found in the additional *Notes*, which are always distinguished by the signature of the

AMERICAN EDITOR.

Cambridge (Mass.) Feb. 1811.

TO THE

MOST REVEREND FATHER IN GOD,

JOHN,

LORD ARCHBISHOP OF CANTERBURY.*

MY LORD,

I. It is with propriety that a work, embracing such objects as those professed by the following Memoir, should be inscribed to the Primate of the Church of England.

An appeal to the nation is certainly intended; but that appeal would not have been thus made with the sanction of your Grace's name, had we not been encouraged by the authority of your Grace's opinion. It has been communicated to us in India, that your Grace has already declared the expediency of giving an ecclesiastical establishment to the British empire in the East. In support of such opinion, we here offer the evidence of facts, which are incontrovertible; and which demonstrate that the measure proposed, while it is recommended by religion, is demanded by justice and humanity.

New sources of information on all Oriental subjects have been opened by the College of Fort-William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived, from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments,

* This dedication was written before the death of the most Reverend Prelate was known at Fort-William.

religious and political, may be accurately investigated and compared.

Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who profess the Christian faith; and comport themselves according to christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the north of Hindostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the south of the Peninsula.

More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.

It was the authenticity of this information, which chiefly prompted me to record it in this Memoir. I should however have hesitated to submit it to the public, had I not been honoured with a communication from the Bishop of London, who expresses his "conviction of the indispensible necessity of a religious establishment for our Indian Empire."

II. In the presence of the learned body of Asiatics assembled at the College of Fort-William, the Christian Scriptures have been exhibited for translation into the Oriental tongues.

When Ptolemy Philadelphus, three hundred years before the Christian aera, invited to Alexandria in Egypt, seventy-two learned natives of Judea, to translate the Scriptures into the Greek language,* he could not have foreseen that his translation was divinely intended to be the means of the world's civilization, by diffusing the knowledge of the true God; or that the Messiah promised therein, would in a future age quote its language, as the canonical version of the sacred original.

This illustrious act of an heathen Prince, acknowledged, as it has been, by heaven, and celebrated among

* The expense of which is computed by Prideaux to have amounted to two millions sterling.

men, has yet been rarely proposed by Christian nations, as an example for their imitation.

Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the Continent and Isles of Asia.

In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed among the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off.*

III. The publication of an important part of this Memoir was suggested by the perusal of certain letters, addressed by a King of England to the Christian instructors of the Hindoos. In the following pages your Grace will find letters written by King George the First, to Protestant missionaries in India; in which his Majesty urges them to a zealous and faithful discharge of their ministry, that they may lay a foundation for the civilization of the nations of Asia; and "that the work may not fail in generations to come."

When I first saw these royal epistles, and reflected on the period of time at which they were written, and the circumstances of the people to whom they were addressed, I perused them with emotions of reverence and admiration. When further I had called to mind the happy effects they had contributed to produce, in enlightening a region of Paganism not less in extent than Great Britain, it seemed to me, that a circumstance so honor-

* See Appendix M.

able to our country ought not to be concealed, and that the Hindoos ought to send back these letters to the English nation.

Another letter accompanies them, of equal celebrity in India, written by the Archbishop of Canterbury in the reign of the same Prince. This letter, often since recorded in Oriental tongues, is sent back by the evangelized Hindoos to your Grace, and to the "Society of "Bishops and Clergy for promoting Christian Knowl- "edge," as a record of the honorable zeal which at so early a period distinguished that illustrious body; and as a proof, that when the appointed means are used, the blessing of God will follow. "Behold," say the Hindoos, "the divine answer to the prayer in that letter! "Behold the fruit of your rational endeavours for our "conversion! Our dark region having enjoyed, during "the period of a whole century, the clear and steady "light of your Society, has now become itself the "source of knowledge to the surrounding heathen."

IV. Our present most gracious Sovereign, who has reigned, for so many years, in the hearts and affections of his subjects, both in Britain and in India; and who, by strengthening the bands of true religion in a dissolute and unbelieving age, has exhibited so perfect an example of the duty, conduct, and glory of a Christian King, will doubtless receive with satisfaction, from the hands of the Hindoos, these letters of his illustrious predecessor; and having perused the testimonies of the divine blessing on the righteous and kingly work, will finish what has been so auspiciously begun, by making a religious Establishment for his Eastern Empire, the crowning act of his own most glorious reign.

To their SOVEREIGN they look; to HIM, the supreme head of the Church, his Indian subjects look, for those religious blessings, which, by the divine favour, are in his right hand to bestow.

I have the honor to be, my Lord,

Your Grace's most faithful and devoted servant,

CLAUD. BUCHANAN.

Calcutta, March 12, 1805.

INTRODUCTION

TO

MEMOIR.

By the reduction of the Mysorean and Mahratta empires, the greater part of India falls under the dominion or influence of the British Government, and looks submissively for British civilization. By this event also, in connexion with the other late cessions and conquests, the number of British subjects in India will be very considerably increased.

Were we in the vicinity of Britain, the British Parliament would not withhold from us any beneficial aid it could afford, and we should enjoy religious advantages in common with our countrymen at home. But these advantages have been hitherto denied, because we are remote. An annual account of the revenual state of India, or the occurrence of some splendid event, engages the attention for a time; but the ordinary circumstances of the people, European and native, are not always in view; and any casual or indistinct notice of their situation, fails to excite those national sentiments of humanity and Christian duty, which, in other circumstances, would be constantly alive and efficient.

It may be presumed that India has of late occupied more of the public attention than formerly, and that the minds of men are gradually converging to the consideration of the subject of this Memoir. Our extensive territorial acquisitions within the last few years, our recent triumph over our only formidable foe; the avowed consequence of India in relation to the existing state of Europe; and that unexampled and systematic prosperity of Indian administration, which has now con-

solidated the British dominion in this country ;—every character of our situation seems to mark the present æra, as that intended by Providence, for our taking into consideration the moral and religious state of our subjects in the East; and for Britain's bringing up her long arrear of duty, and settling her account honorably with her Indian Empire.

The perpetuity of the Christian faith among Europeans in India, and the civilization of the natives, must rest equally on a foundation which, as yet, we have not; and that is, an Ecclesiastical Establishment. The first part of this Memoir shall be wholly confined to a consideration of the means of preserving the Christian religion among our own countrymen.

MEMOIR, &c.

PART I.

ON THE MEANS OF PRESERVING THE PROFESSION OF THE CHRISTIAN RELIGION AMONG OUR COUNTRYMEN IN INDIA.

CHAPTER I.

Present state of the English church in India.

1. THE present establishment of English chaplains for the British empire in India, is not much greater than the *factorial* establishment in the time of Lord Clive.

2. There are six military chaplains for Bengal, Bahar, Oude, the Dooab, and Orissa. There are three chaplains in the town of Calcutta, five at the Presidency of Madras, and four at the Presidency of Bombay. Nor is that list ever full. Two-thirds of the number is the average for the last ten years.

3. Some islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the British empire in the East. Jamaica has eighteen churches; English India has three; one at Calcutta, one at Madras, and one at Bombay.

4. At the establishment of Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales's Island, at Malacca, at Amboyna, and at the other islands to the eastward now in our possession, there is not a single clergyman of the English church, to perform the rite of Baptism, or to celebrate any other Christian office. The two British armies in Hindos-

tan, and in the Dekhan, lately in the field, had not one chaplain.

5. The want of an ecclesiastical establishment has produced a system, not only of extreme irregularity in the discipline of our church, but of positive offence against Christian institution. Marriages, burials, and sometimes baptisms, by the civil magistrate or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.

6. And as to the state of *religion* among the people who have no divine service, it is such as might be expected. After a residence for some years at a station where there is no visible church; and where the superstitions of the natives are constantly visible, all respect for Christian institutions wears away; and the Christian Sabbath is no otherwise distinguished than by the display of the British flag.

7. Were we, on the other hand, to state particularly the regard paid by our countrymen to Christian instruction, wherever it is regularly afforded, it would be an additional argument for granting the means of affording it. Wherever the Christian minister solicits attention, he finds an audience. In whatever part of British India he is stationed, there will be a disposition to respect the religion of early life, when its public ordinances shall have been revived.

CHAPTER II.

Of the establishment of the Romish Church in the East.

THERE are three archbishops and seventeen bishops of the Romish church established in the East. The natives naturally suppose that no such dignity belongs to the English church. In Bengal alone there are eight Romish churches; four Armenian churches; and two Greek churches. In confirmation of this statement, we shall subjoin an authentic Report of the Roman Catholic establishments, which has been transmitted by the Archbishop of Goa.

Establishment of the Roman Catholic church in the East.

Archbishop of Goa, Metropolitan and Primate of the Orient - -	Presented by the King of Portugal.
Archbishop of Cranganore in Malabar	
Bishop of Cochin, Malabar -	
Bishop of St. Thomas, at Madras.* His diocese includes Calcutta; where he has a legate - -	
Bishop of Malacca - - -	
Bishop of Macao - - -	
Bishop of Pekin - - -	
Two Bishops in the interior of China	
Bishop of Mozambique - -	
Bishop of Siam - - -	Presented by the Pope.
Bishop of Pegu - - -	
Bishop of Varapoli, Malabar -	Presented by the College, De Propaganda Fide.
Bishop of Bombay - - -	
Bishop of Thibet - - -	
Prefect of the Romish Mission at Nepaul† - - - -	
One archbishop and three bishops at Manilla, and the Philippine islands	Presented by the King of Spain.
Bishop of Pondicherry. Vacant	Presented by the late King of France.

Churches in Bengal, and number of Priests attached to each.

Church at Calcutta - - -	Three priests.
Church at Serampore - - -	One priest.
Church at Chinsurah - - -	One priest.
Church at Bandel - - - -	Three priests.

* [The Danish missionaries, Bartholomew Ziegenbalgius and John Ernest Grundler, in a Letter to the *Society* in England *for Promoting Christian Knowledge*, dated "Tranquebar, January 9, 1713," observe, "The Roman Missionaries themselves confes- "sed to us at *Madras*, that their Congregation in that place consisted of *twelve thousand* members." *Amer. Ed.*]

† See Paper by him in Asiatic Researches, Vol. II.

Church at Cossimbazar - - -	One priest.
Three Churches at Chittagong - -	Three priests.
Church at Backergunge - - -	One Priest.
Church at Bowal - - - -	One Priest.

Armenian Churches.

Church at Calcutta - -	Three priests.
Church at Chinsurah - -	One priest.
Church at Decca - -	Two priests.
Church at Sydabad - -	One priest.
Church at Madras - -	Three priests.
Church at Bombay - -	One bishop and a priest.
Church at Surat - - -	Two priests.

Greek Churches.

Church at Calcutta - - - -	Three priests.
Chapel at Decca - - - -	One priest.

1. The above establishments are at present full with the exception of the bishopric of Pondicherry, which was formerly presented by the King of France; and it is stated that the revenues are the same granted at the first endowment, with some exceptions of increase.

2. On a view of the ancient and respectable establishment of the Romish church, we naturally desire to know its present character, and whether it can boast of a religious or civilizing efficiency.

The Romish church in India is coeval with the Spanish and Portuguese empires in the East: and though both empires are now in ruins, the church remains. Sacred property has been respected in the different revolutions; for it is agreeable to Asiatic principle to reverence religious institutions. The revenues are in general small, as is the case in the Roman Catholic countries at home; but the priests live every where in respectable or decent circumstances. Divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; the canonical European ceremonies are retained; and the benefactions of the people are liberal. It has been ob-

served that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate than the English: owing it may be supposed, to their youth being surrounded by the same religious establishments they had at home, and to their being still subject to the observation and counsel of religious characters, whom they are taught to reverence.

3. Besides the regular churches there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been known during the last century. The missionaries are now generally stationary: respected by the natives for their learning and medical knowledge, and in general for their pure manners, they ensure to themselves a comfortable subsistence, and are enabled to show hospitality to strangers.

4. On a general view of the Roman Catholic church, we must certainly acknowledge, that, besides its principal design in preserving the faith of its own members, it posse sses a civilizing influence in Asia; and that notwithstanding its constitutional asperity, intolerant and repulsive, compared with the generous principles of the Protestant religion, it has dispelled much of the darkness of Paganism.

CHAPTER III.

Of the extent of the proposed Ecclesiastical Establishment for British India.

A REGULAR Ecclesiastical Establishment for British India may be organized without difficulty. Two bishops might suffice, if India were less remote from Britain: but the inconvenience resulting from sudden demise, and from the long interval of succession from England, renders it necessary that there should be three or more men of episcopal dignity; an archbishop and metropolitan of India, to preside at the seat of the supreme government in Bengal; and one bishop at each of the two subordinate presidencies, Madras and Bombay. These three dioceses should embrace respect-

ively all our continental possessions in the East. To these must be added a bishopric for Ceylon, to comprehend all the adjacent islands, and also New Holland and the islands in the Pacific Ocean. The number of rectors and curates in each diocese must be regulated by the number of military stations, and of towns and islands containing European inhabitants: with an especial attention to this circumstance, that provision may be made for keeping the establishment *full*, without constant reference to England. The necessity of such provision will be illustrated by the following fact: In Bengal and the adjacent provinces there is at present an establishment of six military chaplains; but that number is sometimes reduced one half. When a chaplain dies or goes home, his successor does not arrive, in most cases, till two years afterwards.

CHAPTER IV.

Considerations deduced from the propriety or necessity of an ecclesiastical establishment.

1. HAS it ever been fully considered on what ground a religious establishment has been given to all the other dependencies of Great Britain, and denied to India? It might be deemed as sacred a duty of the mother country to support Christian institutions among *us*, as among the English in the West Indies; and particularly in Canada and Nova-Scotia, both of which provinces are honoured with episcopal institutions. Our peculiar situation seems to give to us a yet higher title to such advantages. Living in a remote and unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer, we have, it will be allowed, as strong a claim on our country for Christian privileges as any other description of British subjects. Of the multitude of our countrymen who come out every year, there are but a few who ever return. When they leave England, they leave their religion forever.

2. It will not be an objection to a church establishment in India, that it has the semblance of a Royal institution. Nor is it probable that it will be opposed on the ground of expense. By the late cessions and conquests, provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

3. This is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, "Whether religion be necessary for a state;" whether a remote commercial empire, having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength amids Pagan superstitions, and a voluptuous and unprincipled people?

4. When the Mahometans conquered India, they introduced the religion of Mahomet into every quarter of Hindostan, where it exists unto this day; and they created munificent endowments for the establishment of their faith. The same country under *our* sovereignty, has seen no institution for the religion of Christ.

5. How peculiar is that policy, which reckons on the perpetuity of an empire in the East, without the aid of religion, or of religious men; and calculates that a foreign nation, annulling all sanctity in its character among a people accustomed to reverence the Deity, will flourish forever in the heart of Asia, by arms or commerce alone!

6. It is not necessary to urge particularly the danger from French infidelity and its concomitant principles, as an argument for a religious establishment in India; for although these principles have been felt here, the danger now is much less than formerly. Under the administration of Marquis Wellesley, Frenchmen and French principles have been subdued. And nothing would now so consolidate our widely extended dominions, or prove more obnoxious to the counsels of our

European enemies in their attempts on this country, than an ecclesiastical establishment; which would give our empire in the East the semblance of our empire in the West, and support our English principles, on the stable basis of English religion.

7. The advantages of such an establishment, in respect to our ascendency among the natives, will be incalculable. Their constant observation is, that "the English have *no* religion;" and they wonder whence we have derived our principles of justice, humanity, magnanimity, and truth. Amidst all our conquests in the East; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their eyes "the Cafir;" that is, the Infidel.

8. The Scriptures have been lately translated into some of the vernacular languages of India. The natives read these scriptures, and there they find the principles of the English. "But if these Scriptures be true," say they, "where is your church?" We answer "at home." They shake the head, and say that something must be wrong; and that although there are good principles in our holy book, they might expect something more than *internal* evidence, if we would wish them to believe that it is from God; or even that we think so ourselves.

CHAPTER V.

Objections to an ecclesiastical establishment considered.

"Is an ecclesiastical establishment necessary? Our "commercial Indian empire has done hitherto without it."

1. Perhaps the character of our Indian empire has suffered by the want of a religious establishment. From whatever cause it proceeded, we know that the moral principles of our countrymen were, for many years, in a state of public trial before the tribunal of Europe, in relation to this commercial empire; and that Indian immorality was for a time proverbial.

2. It was observed, in extenuation, at that period, that the case would have been the same with any other nation in our peculiar circumstances; that India was remote from national observation; and that seducements were powerful and numerous. All this was true. And yet we are the only nation in Europe having dominions in the East, which being aware of these evils, declined to adopt any religious precaution to prevent them. What then was to be looked for in a remote and extensive empire, administered in all its parts by men, who came out boys, without the plenitude of instruction of English youth in learning, morals, or religion; and who were let loose on their arrival amidst native licentiousness, and educated amidst conflicting superstitions?

3. Since that period the honor of the nation has been redeemed, and its principles have been asserted in a dignified manner. An amelioration in the service, equally acknowledged in the character and prosperity of our empire, has auspiciously commenced, and is rapidly progressive.

4. But perhaps an objection will be founded on this acknowledged improvement. If so much, it will be said, can be done by wise administration and by civil institution, *without* a church, may we not expect that the empire will for the future be propitiously administered, and flourish in progression, without the aid of a religious institution?

In answer to such an observation, we might ask, what it would avail the English nation that it were swayed by the ablest policy for the next ten years, if during that period, youth were denied the advantages of religious instruction, and the national church were abolished? Peculiar as is the administration of India as subject to Britain, no comparison can be instituted between its present consolidated empire, and its former factorial state; or between what was tolerable a few years ago, and what is expedient now.

5. It cannot be justly objected to an ecclesiastical establishment in India, that it will promote colonization. It will probably have a contrary effect.

It is to be hoped indeed that the clergy themselves

will remain in the country to an old age, in order that they may acquire the reverence of fathers, and that their pious services may not be withdrawn, when those services shall have become the most valuable and endearing to their people. But it may be expected that the effect of their Christian counsel, will accelerate the return of others; by saving young persons from that course of life, which is so often destructive to health and fortune.

6. What is it which confines so many in this remote country, to so late a period of life? The want of faithful instructors in their youth. What is it which induces that despondent and indolent habit of mind, which contemplates home without affection, and yet expects here no happiness? It is the want of counsellors in situations of authority, to save them from debt, on their arrival in the country; and to guard them against that illicit *native* connexion, (not less injurious, it has been said, to the understanding than to the affections,) which the long absence of religion from this service has almost rendered not disreputable.

7. Of what infinite importance it is to the state, that the Christian Sabbath should be observed by our countrymen here, and that this prime safeguard of loyal, as well as of religious principles, should be maintained in this remote empire. But how shall the Sabbath be observed, if there be no ministers of religion? For want of divine service, Europeans in general, instead of keeping the Sabbath holy, profane it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo will *not* work with him. The annual investment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce, that it is, in part, the produce of Sunday labor by Christian hands.

8. Does it not appear a proper thing to wise and good men in England, (for after a long residence in India, we sometimes lose sight of what is accounted proper at home,) does it not seem proper, when a

thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That, at least, it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy! To us it would appear not only a politic, but a *humane* act, in respect of these our countrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred, who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner.

The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country. The chief evil of our exile is found here; for this extinction of the sacred day tends, more than any thing else, to eradicate from our minds respect for the religion, and affection for the manners and institutions, and even for the local scenes, of early life.

9. Happy indeed it would be, were it possible to induce a learned and pious clergy to colonize in English India. They would be a blessing to the country. But let us rightly understand what this colonization is; for the term seems to have been often used of late without a precise meaning. If to colonize in India, be to pass the whole of one's life in it, then do ninety out of the hundred colonize; for of the whole number of Europeans who come out to India, a tenth part do not return.

10. At what future period will a better opportunity offer for meliorating the circumstances of life in this country. Shall our Christian nation wait till centuries elapse, before she consider India otherwise than the fountain of luxury for the mother country; while her sons, in successive multitudes, sink under the inhospitable climate, or perish in defence of the empire, denied the means of religious instruction and consolation, common to every other Christian people!

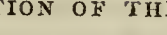
11. The slightest investigation, before a competent tribunal, of the state of our church, and circumstances of our countrymen in India, will confirm fully the statement in the preceding pages; and will amplify the necessity of the measure proposed in the mind of every man who is a friend to his country's honour or prosperity.

12. It will be remembered that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

13. Let us first establish our own religion among ourselves, and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.

PART II.

CIVILIZATION OF THE NATIVES.



CHAPTER I.

On the practicability of civilizing the natives.

1. SUPPOSING an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives.* No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect, from an adequate cause.

2. The expediency of increasing our church establishment in India, and of communicating Christian instruction to our Asiatic subjects, was debated in Parliament in the year 1793. The resolutions which recognize the general principle of "*civilizing* the natives of India," were carried, and now stand on record in the Journals of the House of Commons. It was considered, however, as an inauspicious moment (at the commencement of a perilous war) to organize the necessary establishment for India, and the bill was referred to future consideration.

3. Since that period the situation and circumstances of both countries are materially changed. The French revolution has imposed upon us the duty of using new means for extending and establishing Christian principles. Our territorial possessions in the East have been nearly doubled in extent; and thence arises the duty of cherishing the religion and morals of the increased number of our countrymen, who occupy these possessions; as well as of promoting the civilization of our native subjects by every rational means.

* See Appendix G.

4. To civilize the Hindoos will be considered, by most men, our *duty :* but is it practicable ? and if practicable, would it be consistent with a wise *policy ?* It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives ; and it is not considered liberal or politic to disturb their superstitions.

Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, out-casts from every faith ; they are of themselves fit objects for the beneficence of the British Parliament. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

5. And as to those who have a faith, that faith, we aver will be disturbed, whether we wish it or not, under the influence of British principles : this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation : and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy toward the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence.*

6. It is necessary to be explicit on this point ; for it seems that, independently of its supposed policy, it has been accounted a *virtue* at home, not to remove the prejudices of the ignorant natives ; not to reprove their idolatry ; not to touch their bloody superstition ; and that this sentiment has been emblazoned by much eloquence and rendered very popular ; just as if we were performing an act of charity by so doing ; and as if it

* The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins ; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.

were so considered by the natives. It is not an act of charity on our part, nor is it so considered by them. They themselves tell us plainly why we do not mind their religion; "not because we fear to disturb their "tranquility, but because we have no religion of our own."

7. A Hindoo may live with his English master for twenty years, and never once hear him mention his religion. He gives then his master no credit for his delicacy in not proselyting him. But he gives him credit for this, that he is a humane man, just in his conduct, of good faith in his promises, and indifferent about his (the Hindoo's) prejudices. The very reverse of all which, was his predecessor the Mahometan.

8. Not to harass the natives unnecessarily on any subject is doubtless good policy: but in this case it is a cheap policy, for it is perfectly natural to us, and therefore has ever been maintained. Did we consider their moral improvement equal in importance to tribute or revenue, we should long ago have attempted it. We can claim no merit then for this *forbearance*, for it arises from our own unconcern about the Christian religion.

9. But so great is the truth and divine excellence of our religion, that even the principles which flow from it remotely, lead the heathens to inquire into its doctrine, the fountain. Natives of all ranks in Hindostan, at their courts and in their bazars, behold an awful contrast between *their* base and illiberal maxims, and our just and generous principles. Of this they discourse to each other, and inquire about the cause, but we *will* not tell them. We are ashamed to confess that these principles flow from our religion. We would indeed rather acknowledge any other source.

10. The action of our principles upon them is nevertheless constant; and some aid of religious consideration, on our part, would make it effective. They are a divided people. They have no common interest. There is no such thing as a hierarchy of Brahminical faith in Hindostan, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity, church government, synods, or assemblies. Some Brahmins

are supported by hereditary lands granted to a family or attached to a temple, and pass their time in passive ignorance, without concern about public affairs. Brahmins having no endowment, engage in lay offices, as shopkeepers, money-lenders, clerks and writers; or in other inferior and servile occupations. Others seek a religious character, and prosecute study at some of the Hindoo schools, of which there are a great number in Hindostan. These are, in general, supported by the contributions of their students, or by public alms. The chief of these schools are Benares, Nuddeea, and Ougein. Benares has acquired a higher celebrity for general learning than the other schools. But a Brahmin of Nuddeea or of Calcutta, acknowledges no jurisdiction of a Brahmin at Benares, or of any other Brahmin in Hindostan. The Brahminical system, from Cape Comorin to Tibet, is purely republican, or rather anarchical.* The Brahmins of one province often differ in their creed and customs from those in another. Of the chief Brahmins in the college of Fort William, there are few (not being of the same district) who will give the same account of their faith, or refer to the same sacred books. So much do the opinions of some of those now in the college differ, that they will not so much as worship or eat with each other. The Brahmins in general cannot *read* their sacred books. Their ignorance of writing and of the geography of the country is such, that there is no general communication among them, political or religious.

11. The natives of Hindostan are a divided people. They have no common interest. To disseminate new principles among them is not difficult. They are less tenacious of opinion than of custom. In no other country has there been such a variety of opinions on religious subjects, for many ages past, as in Hindostan. The aborigines of the country, denominated Hindoos or Gentoos, were not all followers of Brahma. Some were worshippers of the deity Boodh. The numerous nation of the Sieks, which is a secession of Hinduism, forms another great class. The inhabitants of the hills

* See Appendix H.

to the south and north of the peninsula, (according to some, the oldest race,) are again different from the former, and from each other. All these different sects have their respective subdivisions, schisms, and contrarieties in opinion and in practice. And from all of them the Mahometans, who are now spread over all Hindostan, are entirely distinct; and from these again, differ the various ramifications of the Christian faith. The sea coasts, for several centuries past, have been peopled by Portuguese, Armenian, Greek or Nestorian Christians; and now the Protestant religion flourishes wherever it is taught. In no other country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. It has been calculated that there are an hundred casts of religion in India. Hence the Hindoo maxim, so grateful to the philosophers, that the Deity is pleased with the variety, and that every religion, or no religion, is right.

To disseminate the principles of the Christian religion and morals throughout the provinces under our dominion, is certainly very *practicable*.*

CHAPTER II.

On the policy of civilizing the natives.

1. In governing conquered kingdoms, a Christian policy may be exercised, or a Roman policy.

A Roman policy sacrifices religion to every other consideration in the administration of the new empire. The religion of the native is considered as an *accident* or peculiarity, like that of his colour or form of body, and as being natural rather than acquired; and therefore no attempt is made to change it. And this is correct reasoning, on the principle that all religions are

* See Appendix F.

human and equal. The policy therefore founded on this principle, professes to cultivate the intellectual powers of the native in every branch of knowledge, except *religion*.

It is evident that the administration of India during the last forty years, has been conducted on the principles of the Roman policy. The religion of the natives continuing the same, they have been properly governed by their own laws.

2. A Christian policy embraces all the just principles of the Roman policy, but extends its aims of utility further by endeavouring to improve the mind of the native in *religious* knowledge, as soon as the practicability of the attempt shall appear obvious. The practicability will of course be retarded in some conquered heathen states, by particular circumstances. But a Christian policy ever looks to the Christian religion for the perpetuity of empire; and considers that the knowledge of Christian principles can alone enable the natives to comprehend or to appreciate the spirit of Christian government. Our religion is therefore inculcated for the following reasons generally:

1st. Because its civilizing and benign influence is certain and undeniable. We have *seen* that it has dispensed knowledge and happiness to every people, who have embraced it.

2dly. Because it attaches the governed to their governors; and facilitates our intercourse with the natives. There can never be confidence, freedom and affection between the people and their sovereign, where there exists a difference in religion.

3dly. The Christian religion is inculcated on account of its ETERNAL SANCTIONS; and the solemn obligation of Christians to proclaim them, whenever an opportunity shall be afforded by Providence of doing it with probable success; it being by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the *means* of imparting Christian knowledge to our subjects or not; any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not.

These motives will acquire additional weight, if,

first, the natives be subject to an immoral or inhuman superstition; and, secondly, if we voluntarily exercise dominion over them, and be benefitted by that dominion.

3. The question of policy, regarding the instruction of our native subjects, the Mahometans and Hindoos, is to be determined by the consideration of their *moral* state.

The Mahometans profess a religion, which has ever been characterised by political bigotry and intemperate zeal. In this country that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Mahometan feels his religion touched, he grasps his dagger. This spirit was seen in full operation under Tippoo's government; and it is not now extinguished. What was the cause of the alarm which seized the English families in Bengal after the late massacre of our countrymen at Benares, by the Mahometan chiefs? There was certainly no ground for apprehension; but it plainly manifested our opinion of the people.—We have consolidated our Indian empire by our power; and it is now impregnable; but will the Mahometan ever bend humbly to Christian dominion? Never, while he is a Mahometan.

4. Is it then good policy to cherish a vindictive religion in the bosom of the empire forever? Would it not accord with the dictates of the soundest wisdom to allow Christian schools to be established, where the children of poor Mahometans might learn another temper; the good effects of which would be felt before one generation pass away? The adult Hindoo will hardly depart from his idol, or the Mahometan from his prophet, in his old age; but their children when left destitute, may be brought up Christians, if the British parliament please. But as matters now stand, the follower of Mahomet imagines that we consider it a point of honour to reverence *his* faith and to despise our own. For he, every day, meets with Europeans, who would more readily speak with disrespect of their own religion, than of his. No where is the bigotry of this intolerant faith nursed with more tenderness than in British India. While it is suffering concussion in every other part of

the world, even to Mecca, its centre, (as by a concurring providence, towards its final abolition,) here it is fostered in the peaceful lap of Christian liberality.

5. A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects. Is there not more danger of losing this country, in the revolution of ages, (for an empire without a religious establishment cannot stand forever,) by leaving the dispositions and prejudices of the people in their present state, than by any change that Christian knowledge and an improved state of civil society, would produce in them? And would not Christianity, more effectually than any thing else, disunite and segregate our subjects from the neighbouring states, who are now of the same religion with themselves; and between whom there must ever be, as there ever has been, a constant disposition to confederacy and to the support of a common interest? At present there is no natural bond of union between us and them. There is nothing common in laws, language, or religion, in interest, colour or country. And what is chiefly worthy of notice, we can approach them in no other way than by the means of our religion.*

6. The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them,

* "The newly converted Christians on the coast of Malabar "are the chief support of the Dutch East India Company at Cochin; and are always ready to take up arms in their defence. "The Pagans and Mahometans are naturally enemies to the Europeans, because they have no similarity to them either in their "external appearance, or in regard to their manners, their religion, or their interest. If the English therefore do not endeavour to secure the friendship of the Christians in India, on "whom can they depend? How can they hope to preserve their "possessions in that remote country?—In the above observations "may be found one of the reasons why neither Hyder Ali nor "Tippoo Sultan could maintain their ground against the English "and the king of Travancore on the coast of Malabar. The "great number of Christians residing there, whom Hyder and "his son every where persecuted, always took part with the English." See Bartolomeo's Voyage, page 207, and note.

"Ten thousand native Christians lost their lives during that war." Ibid. 149.

and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it.*

7. You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather than mildness; their hebetude of mind is perhaps their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.† But independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other

* The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: "There is in most sects a right-handed or decent path; and "a left-handed or *indecent* mode of worship."

See Essay on the religious ceremonies of the Brahmins, by H. T. Colebrooke, Esq. Asiat. Res. Vol. VII p. 281. That such a principle should have been admitted as systematic in any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

† From April to October, 1804. See Appendix D.

people.* But it is not necessary to enter into any detail to prove the degraded state of the Hindoos: for if it were demonstrated that their moral depravity, their personal wretchedness, and their mental slavery were greater than imagination can conceive, the fact would have no influence on those who now oppose their Christian instruction. For, on the same principle that they withhold instruction from them in their present state, they would deny it, if they were worse. Were the books of the Brahmins to sanction the eating of *human flesh*, as they do the burning of women alive, the practice would be respected. It would be considered as a solemn rite consecrated by the ancient and sacred

* Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. "On their approaching his house, he cut off the head of his deceased son's widow, and threw it out."

In 1793, a Brahmin named Ballo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. "I became angry, said he, and enraged at "his forbidding me to plough the field, and bringing my own little "daughter Apmunya, who was only a year and a half old, I killed "her with my sword."

About the same time, an act of matricide was perpetrated by two Brahmins, Beechuck and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, "Beechuck drew his "scymetar, and, at one stroke, severed his mother's head from "the body; with the professed view, as avowed by both parent "and son, that the mother's spirit might forever haunt those who "had injured them." Asiat. Res. Vol. IV p. 337.

Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances?

prejudices of the people, and the cannibal would be esteemed holy.*

8. During the last thirty years there have been many plans suggested for the better administration of the government of this country; but no system which has not the reformation of the *morals* of the people for its basis, can ever be effective. The people are destitute of those principles of honesty, truth and justice, which *respond* to the spirit of British administration; they have not a disposition which is *accordant* with the tenor of Christian principles. No virtues, therefore, no talents, or local qualification of their governors can *apply* the most perfect system of government with full advantage to such subjects. Something may be done by civil institution to ameliorate their condition, but the spirit of their superstition has a continual tendency to deterioration.

9. The European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye. Despairing, therefore, of intellectual or moral improvement, he is content with an obsequious spirit and manual service. These he calls the virtues of the Hindoo; and, after twenty years' service, praises his domestic for his *virtues*.

10. It has been remarked, that those learned men who are in the habit of investigating the mythology of the Hindoos, seldom prosecute their studies with any view to the moral or religious improvement of the people. Why do they not? It is because they think their improvement hardly practicable. Indeed the present circumstances of the people seldom become a subject of their investigation. Though such a number of women sacrifice themselves every year in the vicinity of Calcutta, yet it is rare that a European witnesses the scene, or even hears of the event. At the time that government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles at Saugor, there were many intelligent persons in Calcutta who had never heard that such enormities existed. Who cares about the Hindoos, or ever thinks of visiting

* It is a fact that human sacrifices were formerly offered by the Hindoos: and as it would appear, at that period which is fixed by some authors for the æra of their civilization and refinement.

a village to inquire about their state, or to improve their condition! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, is the event noticed as of any consequence, or recorded in a newspaper, as in England? or when their dead bodies float down the river, are they viewed with other emotions than those with which we behold the bodies of other animals?

11. A few notices of this kind will at once discover to the accurate observer of manners in Europe, the degraded character of the Hindoos in our estimation, *whatever* may be the cause. What then is the cause of this disregard of the persons and circumstances of the Hindoos? the cause is to be found in the superstition, ignorance, and vices of the Hindoo character; and in nothing else.*

12. Now it is certain that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion. The moral example of the few English in India cannot pervade the mass of the population. What then is to be expected as the utmost felicity of British administration for ages to come? It is this, that we shall protect the country from invasion, and grant to the inhabitants to manufacture our investments in solemn stillness, buried in personal vice, and in a senseless idolatry.

13. Providence hath been pleased to grant to us this great empire, on a continent where, a few years ago, we had not a foot of land. From it we export annually an immense wealth to enrich our own country. What do we give in return? Is it said that we give protection to the inhabitants, and administer equal laws? This is necessary for obtaining our wealth. But what do we give in return? What acknowledgment to Providence for its goodness has our nation ever made? What benefit hath the Englishman ever conferred on the Hindoo, as on a brother? Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from

* See Appendix I.

principles of Deism, or of Atheism, or of Polytheism, and not from the principles of the Christian religion.

14. Is there any one duty incumbent on us as conquerors, toward a conquered people, resulting from our being a *Christian* nation, which is not common to the ancient Romans or the modern French? If there be, what is it? The Romans and the French observed such delicacy of conduct toward the conquered, on the subject of religion, that they not only did not trouble them with their own religion, but said unto them, "We shall be "of yours." So far did these nations excel us in the policy of not "disturbing the faith of the natives."

Can any one believe that our Indian subjects are to remain forever under *our* government involved in their present barbarism and subject to the same inhuman superstition? And if there be a hope that they will be civilized, when is it to begin, and by whom is it to be effected?

15. No Christian nation ever possessed such an *extensive* field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindostan. No other nation ever possessed such *facilities* for the extension of its faith as we now have in the government of a passive people; who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this Eastern empire to the most civilized nation in the world, *for this very purpose?*

16. "The facility of civilizing the natives, some will "admit, is great; but is the measure safe? It is easy "to govern the Hindoos in their ignorance, but shall "we make them as wise as ourselves! The superstitions of the people are no doubt abhorrent from reason: they are idolatrous in their worship, and bloody "in their sacrifices; but their manual skill is exquisite "in the labours of the loom; they are a gentle and obsequious people in civil transaction."

In ten centuries the Hindoos will not be as wise as the English. It is now perhaps nineteen centuries since human sacrifices were offered on the British al-

tars. The progressive civilization of the Hindoos will never injure the interests of the East India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty; a solemn and imperious duty: exacted by their religion, by their public principles, and by the opinion of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition!

17. No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.

CHAPTER III.

On the impediments to the civilization of the natives.—The philosophical spirit of Europeans formerly an impediment to the civilization of the natives.

1. A CHIEF obstacle to the civilization of the Hindoos during the last fifty years, is accounted by some to have been the unconcern of Europeans in India, particularly the French, as to their moral improvement, and the apathy with which they beheld their superstitions. This has been called the philosophical spirit, but improperly; for it is a spirit very contrary to that of true philosophy. The philosophical spirit argues in this manner: "An elephant is an elephant, and a Hindoo is a Hindoo.

"They are both such as nature made them. We "ought to leave them on the plains of Hindostan such "as we found them."

2. The philosophical spirit further shews itself in an admiration of the ancient systems of the Hindoos, and of the supposed purity of their doctrines and morals in *former* times. But truth and good sense have for some years been acquiring the ascendency, and are now amply vindicated by a spirit of accurate investigation, produced by the great encouragement which has been lately afforded to researches into Oriental literature.

3. The College of Fort-William will probably illustrate to the world what India is, or ever was; for all the sources of Oriental learning have been opened.

The gravity with which some learned disquisitions have been lately conducted in Europe, and particularly in France, respecting Indian science and Indian antiquity, is calculated to amuse us.

The passion for the Hindoo Joques seems to have been first excited by a code of Gentoo laws, transmitted with official recommendation from this country, and published at home by authority; and yet not by the code itself, but by the translator's preface, in which there are many solemn assertions impugning the Christian revelation, and giving the palm to Hindoo antiquity. The respect due to the code itself seems to have been transferred to this preface, which was written by a young gentleman, who observes, "that he was held forth to "the public as an author, almost as soon as he had com-"menced to be a man;" that he could not translate from the Shanscrit language himself, "for that the Pundits "who compiled the code, were to a man resolute in re-"jecting all his solicitations for instruction in this dia-"lect; and that the persuasion and influence of the Gov-"ernor General (Mr. Hastings) were in vain exerted to "the same purpose." Having then translated the Gentoo Laws from a *Persian* translation, he thinks himself justified in believing, "that the world does not now "contain annals of more indisputable antiquity than "those delivered down by the ancient Brahmins; and "that we cannot possibly find grounds to suppose that "the Hindoos received the smallest article of their re-

" ligion or jurisprudence from Moses; though it is not " utterly impossible that the doctrines of Hindostan " might have been early transplanted into Egypt, and " thus have become familiar to Moses."*

4. These sentiments for the first time ushered on the nation under the appearance of respectable sanction, were eagerly embraced. The sceptical philosophers, particularly in France, hoped that they were true: and the learned in general were curious to explore this sacred mine of ancient literature. " Omne ignotum pro magnifico." Strangers to the language, they looked into the mystical records of the Brahmins as into the mouth of a dark cavern of unknown extent, probably inaccessible, perhaps fathomless. Some adventurers from the Asiatic Society entered this cavern, and brought back a report very unfavorable to the wishes of the credulous infidel. But the college of Fort William holds a torch which illuminates its darkest recesses. And the result is, that the former gloom, which was supposed to obscure the evidence of our religion, being now removed; enlightened itself, it reflects a strong light on the Mosaic and Evangelic Scriptures, and Shanscrit Record may thus be considered as a new attestation to the truth of Christianity, granted by the divine dispensation, to these latter ages.†

5. The whole library of Shanscrit learning is accessible to members of the college of Fort William. The old keepers of this library, the Pundits, who would give no access to the translator of the Gentoo code, or to the then Governor of India, now vie with each other in giving every information in their power. Indeed there is little left for them to conceal. Two different grammars of the Shanscrit language are now compiling in the college, one by the Shanscrit professor; and the other by the Shanscrit teacher, without any communication as to each other's system, so absolute is their confidence in a knowledge of the language. The Shanscrit teacher proposed to the council of the college to publish the whole of the original Shasters in their own character, with an English translation. The

* Preface to Gentoo Code. † See Appendix L.

chief objection to this was, that we should then publish many volumes, which few would have patience to read. Such parts of them however as are of a moral tendency, or which illustrate important facts in Eastern history or science, were recommended for publication.

6. It does not appear that any one work in Shanscrit literature has yet been discovered, which can vie in antiquity with the poem of Homer, on the plain ground of historical evidence, and collateral proof. It is probable that there may be some work of an older date; but we have no *evidence* of it. If ever such evidence should be obtained, the world will soon hear of it. As to the alleged proof of antiquity from astronomical calculation, it is yet less satisfactory than that from the Egyptian zodiac, or Brydone's lava.†

What use shall we make of the illustration of these facts, but to urge, that, since the dark traditions of India have confirmed the truth of divine Revelation, the benefits of that Revelation may be communicated to India.

CHAPTER IV.

The sanguinary superstitions of the natives, an impediment to their civilization.

1. Another impediment to the civilization of the natives is the continuance of their *sanguinary* superstitions, by which we mean those practices which inflict immediate death, or tend to produce death. All bloody superstition indurates the heart and affections, and renders the understanding inaccessible to moral instruction.

† The editors of the Asiatic Researches in London have availed themselves of the occasion of that work's being republished at home, to prefix a preface to the fifth volume, containing sentiments directly contrary to those professed and published by the most learned members of the Asiatic Society. They will be much obliged to the London editors of that work to take no such liberty in future; but to allow the Society to write its own prefaces, and to speak for itself. We are far off from France here. The Society professes no such philosophy.

No ingenious arts can ever humanize the soul addicted to a sanguinary superstition.

We shall not pollute the page with a description of the horrid rites of the religion of Brahma. Suffice it to say that no inhuman practices in New Zealand, or in any other newly discovered land of savages, are more offensive to natural feeling, than some of those which are committed by the Hindoo people.

It surely has never been asserted that these enormities cannot be suppressed. One or two instances may be mentioned, which will shew that the Hindoo superstitions are not impregnable.

2. It had been the custom from time immemorial, to immolate at the island of Saugor, and at other places reputed holy on the banks of the Ganges, human victims, by drowning, or destruction by sharks. Another horrid practice accompanied it, which was the sacrifice of the first born child of a woman, who had been long barren.*

The Pundits and chief Brahmins of the college of Fort-William were called upon to declare, by what sanction in their Shasters, these unnatural cruelties were committed. They alleged no sanction but *custom*, and what they termed "the barbarous ignorance of the low "casts." On the first intimation of the practice to the Governor General Marquis Wellesley, it was abolished.† Not a murmur followed; nor has any attempt of the kind since been heard of.

3. A similar investigation will probably soon take place respecting the custom of women burning themselves alive on the death of their husbands.‡ The Pundits have already been called on to produce the sanction of their Shasters. The passages exhibited are vague and general in their meaning; and differently

* At the Hindoo festival in 1801, twenty-three persons sacrificed themselves, or were sacrificed by others, at the island of Saugor.

† See Regulation. Appendix C.

‡ From a late investigation it appears that the number of women who sacrifice themselves within thirty miles round Calcutta every year is, on an average, upwards of two hundred. See Appendix D.

interpreted by the same casts.‡ Some sacred verses commend the practice, but none command it; and the Pundits refer once more to *custom*. They have however intimated, that if government will pass a regulation, amercing by fine every Brahmin who attends a burning, or every Zemindar who permits him to attend it, the practice cannot possibly long continue; for that the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

The civilized world may expect soon to hear of the abolition of this opprobrium of a Christian administration, the female sacrifice; which has subsisted, to our certain knowledge, since the time of Alexander the Great.

4. An event has just occurred, which seems, with others, to mark the present time, as favorable to our endeavor to qualify the rigor of the Hindoo superstition.

In the course of the Mahratta war, the great temple of Juggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahometans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a strong-hold of their superstition. At the annual festival of the Rutt Jattra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble at this place. The voluntary deaths in a single year, caused by voluntary devotement,§ by imprisonment for non-payment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four cross square (about sixty-four square miles) are accounted sacred to Juggernaut. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no

‡ See Appendix A.

§ By falling under the wheels of the rutt or car.

coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head.*

CHAPTER V.

The numerous holydays of the natives an impediment to their civilization.

1. ANOTHER obstacle to the improvement of the natives is the great number of their holydays. These holydays embody their superstition. On such days, its spirit is revived, and its inhuman practices are made familiar: and thus it acquires strength and perpetuity. The malignity of any superstition may be calculated almost exactly by the number of its holydays, for the more the mind is enslaved by it, the more voluminous will be its ritual, and more frequent its ceremonial of observance.

2. In the Hindoo calendar there are upwards of an

* The rigor of the Mahometan faith coerced the Hindoo superstition; and was, so far, friendly to humanity. The Hindoos were prohibited from burning their women without official permission. Our toleration is celebrated by some, as being boundless. It is just to tolerate speculative religions: but it is doubtful whether there ought to be any toleration of practical vice, or of the shedding of human blood.

"All religions," says Colonel Dow, "must be tolerated in Ben-"gal, except in the practice of some inhuman customs, which "the Mahometans already have in a great measure destroyed. "We must not permit young widows, in their virtuous enthusi-"asm, to throw themselves on the funeral pile with their dead "husbands, nor the sick and aged to be drowned, when their "friends despair of their lives." Dow's History, Vol. III. p. 123.

This passage was written by Colonel Dow upwards of thirty years ago. How many thousands of our subjects within the province of Bengal alone, have perished in the flames and in the river, since that period!

hundred holydays ;* and of these government recognises officially a certain number. In addition to the native holydays, the fifty-two Christian holydays, or fifty-two Sundays in the year, are (on Christian principles) generally allowed to natives employed in the public service. During those Hindoo holydays which are officially recognised, the public offices are shut up, on account of the *festival* (as it is termed) of Doora Puja, of Churruck Puja, of Rutt Jattra,† or of some other. But great detriment to the public service arising from the frequent recurrence of these Saturnalia, government resolved some years ago to reduce the number, which was done accordingly. It now appears that on the same principle that a few of them were cut off, we might have refused our official recognition of any ; the Pundits having unanimously declared that these holydays are not enjoined by their sacred books.

3. It may be proper to permit the people in general to be as idle as the circumstances of individuals will permit: but their religious law does not require us to recognise one of their holydays officially. To those natives employed in the public service, the fifty-two Sundays are sufficient for rest from bodily labour.‡ To give them more holydays is to nurse their superstitions, and to promote the influx of religious mendicants into industrious communities.§ In what other country would it be considered a means of promoting the happiness of the common people, to grant them so great a portion of

* The Brahmins observe two hundred and upwards.

† An Englishman will be of opinion that the Rutt Jattra cannot well be styled a *festival*. "The rutt or car containing the "Hindoo gods is drawn along by the multitude, and the infatua-"ted Hindoo throws himself down before it, that he may be *crush-"ed to death* by the wheels." This sacrifice is annually exhibited at Juggernaut. Neither will the Churruck Puja be considered a *festive* occasion. At this Puja, "men are suspended in the air "by iron hooks passed through the integuments of the back." This is an annual exhibition at Calcutta. [See Appendix B.]

‡ No people require fewer days of *rest* than the Hindoos ; for they know nothing of that corporal *exertion* and fatigue from labour, which in other countries render regular repose so grateful to the body and spirits.

§ See Appendix E.

the year to spend in idleness and dissipation? The indulgence operates here as it would in any other country; it encourages extravagance, licentious habits, and neglect of business among themselves; and it very seriously impedes the business of the state, and deranges commercial negotiation.

PART III.

OF THE PROGRESS ALREADY MADE IN CIVILIZING THE NATIVES OF INDIA.

CHAPTER I.

Of the extension of Christianity in India, under the influence of episcopal jurisdiction.

1. A SENTIMENT has for some time prevailed in England very unfavourable to the measure of attempting the improvement of the Hindoos. It has been said that their prejudices are invincible; and that the Brahmins *cannot* receive the Christian religion. If the same assertion had been made of our forefathers in Britain, and of the Druids their priests, it would not have been more contrary to truth. It is now time to disclose to the English nation some facts respecting the prevalence of the Christian religion in India, which certainly will not be received with indifference.

2. The religion of Christ has been professed by Hindoos in India from time immemorial; and thousands of Brahmins have been converted to the Christian faith. At this time there are upwards of one hundred and fifty thousand natives in one district alone on the coast of Malabar who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen churches.

3. It is probable that the Christian faith has been known in India since the time of the Apostles.* But

* Eusebius relates that Pantænus, of Alexandria, visited India about the year 189; and there found Christians who had the Gospel of St. Matthew in Hebrew, which they informed him they had received from St. Bartholomew. He carried a copy of it to Alexandria, where it existed in the time of Jerome. At the council of Nice in the year 325 the primate of India was present, and sub-

we have authentic historical record for the following particulars. In the fifth century a Christian bishop from Antioch, accompanied by a small colony of Syrians, arrived in India, and preached the Gospel in Malabar. "They made at first some proselytes among the Brah-"mins and Nairs, and were, on that account, much res-"pected by the native princes."*

4. When the Portuguese first arrived in India, they were agreeably surprised to find a hundred Christian churches on the coast of Malabar. But when they had become acquainted with the purity and simplicity of their doctrine, they were offended. They were yet more indignant when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for thirteen hundred years past, they had enjoyed a succession of bishops appointed by the patriarchal see of Antioch. Mar Joseph was the bishop, who filled the Hindoo see of Malabar at that period. The Portuguese used every art to persuade him to acknowledge the supremacy of the pope; but in vain. He was a man of singular piety and fortitude, and declaimed with great energy against the errors of the Romish church. But when the power of the Portuguese became sufficient for their purpose, they invaded his bishopric, and sent the bishop bound to Lisbon. A synod was

scribed his name. In the year following Frumentius was consecrated primate of India by Athanasius at Alexandria. Frumentius resided in Hindostan for a long period, and founded many churches. He acquired great influence among the natives, and was appointed guardian of one of their kings during his minority. See Eusebius, Hist. Eccl. l, 3, c. 1.—Sozomenes, l. 2, c. 24; and Socrates, Hist. Eccl. l. 1, c. 29.

In the year 530 Cosmus the Egyptian merchant, who had travelled through the greatest part of the Indian peninsula, found in the Dekhun and in Ceylon, a great many churches and several bishops.

* "Many of them to this day preserve the manners and mode "of life of the Brahmins, as to cleanliness, and abstaining from "animal food." Asiat. Res. Vol VII. page 368. "The bulk of "the St. Thomè Christians consists mostly of converts from the "Brahmins and Shoudren cast; and not as the new Christians, or "proselytes made by the Portuguese missionaries, of the lowest "tribes." Asiat. Res. Vol. VII. page 381.

convened at Diamper in Malabar, on the 26th June, 1599, at which one hundred and fifty of the clergy of his diocese appeared. They were accused of the following opinions, which were by their adversaries accounted heretical; "That they had married wives; that they "owned but two sacraments, Baptism and the Lord's "Supper; that they denied Transubstantiation; that "they neither invoked saints nor believed in purgato-"ry; and, that they had no other orders or names of "dignity in the church than bishop and deacon."*

These tenets they were called on to abjure, or to suffer instant suspension from all church benefices. It was also decreed that all the Syrian and Chaldean books in their churches, and all records in the episcopal palace, should be burnt; in order, said the inquisitors, "that no pretended apostolical monuments may re-"main."†

5. Notwithstanding these violent measures, a great body of the Indian Christians resolutely defended their faith, and finally triumphed over all opposition. Some shew of union with the Romish church was at first pre-

* Conferences with Malabarian Brahmins, page 15: printed at London 1719. [See *The History of the Church of Malabar*, translated from the Portuguese into English by MICHAEL GEDDES, Chancellor of the Cathedral Church of Sarum. London, 1694. The Synod of Diamper met on the 20th of June, and closed its session on the 26th. The Acts and Decrees of this Synod are subjoined to that History. DECREE XIV of Action III. condemns "The Book of Orders," used in the Malabarian Church, which contains the last article abovementioned, asserting, "That "there are only two orders, *Diaconate* and *Priesthood*."

M. V. LA CROZE, who wrote his celebrated History nearly a century ago [1723,] considered the discovery of this very ancient Church (almost all the tenets of which agree with those of the Protestants) as deserving the attention of all good men: "Ma "seconde et derniere Remarque mérite, ce me semble, l' atten-"tion de toutes les personnes qui aiment sincérement la Religion. "Nous trouvons ici une Eglise très-ancienne, dont presque tous "les Dogmes conveniennent avec ceux de la Religion réformée. "Les Chrétiens Orientaux, ... sous l' obéïssance d' un Patri-"arche indépendant d' l' Empire Romain, et n' ayant aucun com-"merc eavec lui, ... ignorent presque toutes les Traditions Ro-"maines qui sont rejettées par les Protestants." HISTOIRE DU CHRISTIANISME DES INDES, ii. 90.] *Amer. Edit.*

† See Appendix K.

tended, through terror of the Inquisition; but a congress was held by them on the 22d of May, 1653, at Alangatta; when they formally separated from that communion.† They compose at this day the thirty-two schismatic churches of Malabar; so called by the Roman Catholics as resembling the Protestant schism in Europe. At this time their number is about fifty thousand.

These churches soon afterwards addressed a letter to the Patriarch of Antioch, which was forwarded by means of the Dutch government, and published at Leyden in 1714; in which they request "that a spiritual guide may be sent, together with such men as are versed in interpreting the holy Scriptures."‡ But no spiritual guide was ever sent.§

The province of Malabar now forms part of the British dominions; and divine Providence hath placed these churches under *our* government.

6. The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honour to any Protestant church in Europe.¶

† Annales Mission. page 193.

‡ Malabarian Conferences, 1719. Preface.

§ In the year 1752, some bishops were sent from Antioch to consecrate by episcopal ordination, a native priest, one of their number. The old man, I hear, is yet alive. The episcopal residence is at Karnatte, ten miles inland from Porea.

¶ At certain seasons, the Agapæ, or love feasts, are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and, arranging themselves in rows, each spreads before him a plaintain leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion. "It "is certainly an affecting scene, and capable of elevating the "heart, to behold six or seven thousand persons, of both sexes

7. The climate of Malabar is delightful; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so small as the country parish churches in England. Many of them are sumptuous buildings,* and some of them are visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country:

"Having kept as close to the land as possible, the "whole coast of Malabar appeared before us in the "form of a green amphitheatre. At one time we dis- "covered a district entirely covered with cocoa-nut- "trees; and immediately after, a river winding through "a delightful vale, at the bottom of which it discharg- "ed itself into the sea. In one place appeared a mul- "titude of people employed in fishing; in another, a "*snow-white church* bursting forth to the view from "amidst the thick-leaved trees. While we were en- "joying these delightful scenes with the early morn- "ing, a gentle breeze, which blew from the shore, "perfumed the air around us with the agreeable smell "wafted from the cardamon, pepper, beetel, and other "aromatic herbs and plants."†

"and of all ages, assembled and receiving together, with the ut- "most reverence and devotion, their Appam, the pledge of mu- "tual union and love." Bartolomeo, page 424.

Compare the amiable lives and character of these Christian Hindoos with the rites of their uncontroverted countrymen in Bengal described in Appendix B.

* "The great number of such sumptuous buildings," says Mr. Wrede, "as the St. Thomè Christians possessed in the in- "land parts of the Travancore and Cochin dominions, is really "surprising; since some of them, upon a moderate calculation, "must have cost upwards of one lack of rupees, and few less "than half that sum." Asiat. Res. Vol. VII. p. 380. "Almost "all the temples in the southern Malabar, of which I had occa- "sion to observe more than forty, were built in the same style, "and nearly on the same plan. The facade with little columns "(evidently the style of architecture prevalent in Asia Minor and "Syria) being every where the same." Ibid. 379.

In the year 1790, Tippoo the Mahometan destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. Bartolomeo, page 149.

† Bartolomeo, p. 425.

A snow-white church bursting on the view from amidst the trees! Can this be a scene in the land of the Hindoos; where even a church for Europeans is so rarely found? And can the persons repairing to these snow-white churches be Hindoos; that peculiar people who are supposed to be incapable of receiving the Christian religion or its civilizing principles? Yes, they are Hindoos, and now "a peculiar people," some of them formerly Brahmins of Malabar; who, before means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or of Juggernaut.

Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindostan.

CHAPTER II.

Of the extension of Christianity in India by the labors of Protestant Missionaries.

1. In the bill brought into Parliament in 1793 for communicating Christian instruction to our Asiatic subjects, there was a clause for an "Establishment of "Missionaries and Schoolmasters." Such an establishment (if it ever should be necessary) might seem more properly to *follow*, than to precede, the recognition of our national church in Hindostan. It is probable, however, that the proposition for sending missionaries was less favorably received on account of the reigning prejudice against the name and character of "missionary." In England it is not professional in church or state. No honor or emolument is attached to it. The character and purpose of it are doubtful, and the scene of action remote. Even the propriety of sending missionaries any where has been called into question.

2. It is not, however, those who send missionaries, but those to whom they *are sent*, who have a right to give an opinion in this matter.

The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

3. Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning: but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or under the shade of a banian-tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

4. But who is this missionary? He is such as Swartz in India, or Brainerd in America, or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honour and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, "looks for the recompence of eternal reward."

There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of civilized states to use such means for improving the barbarous portions of the human race.

But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions, and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

5. Some of the English think that we ought not "to disturb the faith of the natives." But some of the Hin-

doo Rajahs think differently. The king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavoured to do so, and his services were acknowledged by the English government at Madras,* as well as by the King of Tanjore. In the year 1787, "the King of Tan-"jore made an appropriation forever of land of the year-"ly income of five hundred pagodas, for the support of "the Christian missionaries in his dominions."†

6. In the debate in 1793, on the proposal for sending missionaries to India, some observation was made on Mr. Swartz, honourable to himself as a man, but unfavourable to his objects as a missionary. The paper containing this speech reached Mr. Swartz in India, and drew from him his famous Apology, published by the Society for promoting Christian Knowledge. Perhaps no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this apology of the venerable Swartz.

Without detailing the extraordinary success of himself and his brethren in converting thousands of the natives to the Christian religion, a blessing which some may not be able to appreciate; he notices other circumstances of its beneficial influence, which all must understand.

His fellow missionary, "Mr. Gericke, at the time "the war broke out at Cuddalore, was the instrument "in the hand of Providence, by which Cuddalore was "saved from plunder and bloodshed. He saved many "English gentlemen from becoming prisoners to Hy-"der Ali, which Lord Macartney kindly acknowled-"ged."

Mr. Swartz twice saved the fort of Tanjore. When the credit of the English was lost, and when the credit of the Rajah was lost, on the view of an approaching enemy, the people of the country refused to supply the fort with provisions; and the streets were covered with

* By Lord Macartney and General Coote.

† See Account of Proceedings of Society for Promoting Christian Knowledge, for 1788.

the dead. But Mr. Swartz went forth and stood at the gate, and at *his* word they brought in a plentiful supply.

Mr. Swartz, at different times, aided the English government in the collection of revenues from the refractory districts. He was appointed guardian to the family of the deceased King of Tanjore; and he was employed repeatedly as mediator between the English government and the country powers. On one occasion, when the natives doubted the purpose and good faith of the English, they applied to Mr. Swartz; "Sir, "if you send a person to us, send a person who has "learned all your Ten Commandments."*

7. Some of the English think that we ought not to disturb the faith of the Hindoos! After the apostolic Swartz had labored for fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that

* See Society Proceedings for 1792, page 114. Should Mr. Swartz's name be mentioned in any future discussion, the honour of the English nation is pledged to protect his fame. The bishops and clergy of England, in their account of proceedings of the "Society for promoting Christian Knowledge," for 1792, have sanctioned the following character of Mr. Swartz.

"He is an example of all that is great and good in the character "of a Christian missionary. He hath hazarded his life through "a long series of years for the name of our Lord Jesus Christ. "His behaviour, while it has endeared him to the common or- "ders of men, has procured him admission before the throne of "the proudest monarch of the east. There do we find this worthy "servant of God, pleading the cause of Christianity, and interce- "ding for his mission; and doing it without offence. There do "we find him renouncing every personal consideration; and, in "the true spirit of the divine Lawgiver, choosing rather to suffer "affliction with the people of God, than to enjoy any pleasures or "distinctions which this world could afford him; esteeming the "reproach of Christ and the advancement of a despised religion "far greater riches than Indian treasures."

See Dr. Glasse's Charge to a Missionary proceeding to India, it will not be foreign to the subject of this Memoir to insert another passage of that Charge:

"Happy will it be, if our conquests in India should open the "way for a further introduction of the Gospel, and for the exten- "sion and enlargement of Christ's kingdom. What a lustre would "such an accession give to the British conquests in the Eastern "world, when it should appear, that we have been conquering, not "for ourselves alone, but for *Him also in whom we believe.*"

his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo Rajah "shed a flood of tears over the body, and "covered it with a gold cloth."* His memory is still blessed among the people. The King of Tanjore has lately written to the bishops of the English church, requesting that a monument of marble may be sent to him, "in order," he adds, "that it may be erected in "the church which is in my capital, to perpetuate the "memory of the late Rev. Mr. Swartz, and to manifest the esteem I have for the character of that great "and good man, and the gratitude I owe to him, my "father and my friend."

8. But whence was this Swartz? and under what sanction did he and his predecessors exercise their ministry as Christian preachers to the heathen?

The first person appointed to superintend a Protestant mission in India was Bartholomew Ziegenbalgius, a man of considerable learning and of eminent piety, educated at the University of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved in October of this year, since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins,† were attended with almost immediate success; and a Christian church was founded in the second year of his ministry,‡ which has been extending its limits to the present time.

* Serfogee Maha Rajah of Tanjore. See Society Proceedings for 1801, p. 141. Let us hail this act as the emblem of the whole Hindoo superstition bending to the Christian faith.

† A volume of these conferences was published in London in 1719, 8vo.

[‡ A building was now erected at Tranquebar, at the expense of 250 perdous, and was named *New Jerusalem*. It stood without the town, "in the midst of a multitude of Malabarians, near the high road, built all of stone." It was consecrated August 14,

9. During his residence in India he maintained a correspondence with the King of England and other princes, and with many of the learned men on the continent. In the year 1714, he returned to Europe for a few months on the affairs of the mission. On this occasion he was honored with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting "Christian Knowledge;" where he was received with an eloquent address in the Latin language;* to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

10. The grand work to which the King and the English bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language.

This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teach-

1707, in the presence of a great concourse of Heathens, Mahometans, and Christians! to whom a sermon was preached both in *Portuguese* and in *Malabarick*. From that time the missionaries statedly preached in this church three times a week in both these languages. Of their indefatigable diligence, in this interesting mission, some judgment may be formed from a single fact, mentioned by Ziegenbalgius in 1708: "As for myself, (to whose share "the learning of the native language of this country is fallen) I "have explained hitherto the Articles of the Christian Faith in "*six and twenty* Sundays sermons. These I dictated to a *Mala-*"*barick* Amanuensis, and then got them by heart word by "word."—The labors of these pious missionaries were so blest, that their Congregation increased every year; and the first church being too small for its accommodation, a larger one was erected eleven years afterward. It was consecrated in the name of the Holy Trinity, October 11, 1718; and the missionaries soon after observed, in a letter to King George I, "We are now constantly preaching in it in three languages." *Amer. Ed.*]

* Niecampius, Hist. Miss. Orient. page 190. [This Address was delivered by WILLIAM NICHOLS, A. M. Rector of Stockport, a member of the Society for promoting Christian Knowledge. It is printed in the Account of the Danish Mission to the East Indies, London, 1718, and there dated "December 29, "1715." *Amer. Edit.*]

er. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, "This is the word of "God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire. The "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year 1719, he had completed a translation of the whole Scriptures in the Tamul tongue;† and had also composed a grammar and dictionary of the same language, which remain with us to this day.

11. The peculiar interest taken by King George the First in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

"*George by the Grace of God, King of Great Britain,*
"*France and Ireland, Defender of the Faith, &c. To*
"*the Reverend and Learned Bartholomew Ziegenbal-*
"*gius and John Ernest Grundlerus, Missionaries at*
"*Tranquebar in the East Indies.*

"REVEREND AND BELOVED,

"Your letters dated the 20th of January of the present "year, were most welcome to us; not only because the "work undertaken by you of converting the heathen to "the Christian faith, doth by the grace of God prosper, "but also because that in this our kingdom such a "laudable zeal for the promotion of the Gospel prevails.

† Like Wickliffe's Bible it has been the father of many versions, [Mr. Ziegenbalgh, in one of his Letters, having mentioned *Madras, Vizagapatnam, Bombay, &c.* observes, "In all these places "the *Damulian* (Tamul) is the current language, and conse-"quently the fittest vehicle for conveying the Christian Truths "to these people." The whole *New Testament*, in the Damulian language, was printed for the benefit of the Malabarians, in 1714. A copy of this Version is in the Library of Harvard College.
Amer. Edit.]

"We pray you may be endued with health and "strength of body, that you may long continue to fulfil "your ministry with good success; of which, as we "shall be rejoiced to hear, so you will always find us "ready to succour you in whatever may tend to pro- "mote your work and to excite your zeal. We assure "you of the continuance of our royal favour."*

"Given at our palace of Hampton-Court the 23d August A. D. 1717, in the 4th Year of our Reign. } "GEORGE R. "Hattorf."

12. The King continued to cherish with much solicitude the interests of the mission after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

"REVEREND AND BELOVED,

"From your letters, dated Tranquebar, the 12th Sep- "tember, 1725, which some time since came to hand, "we received much pleasure; since by them we are "informed not only of your zealous exertions in the "prosecution of the work committed to you, but also of "the happy success which has hitherto attended it, and "which hath been graciously given of God.

"We return you thanks for these accounts, and it "will be acceptable to us, if you continue to commu- "nicate whatever shall occur in the progress of your "mission.

"In the mean time we pray you may enjoy strength "of body and mind for the long continuance of your "labours in this good work, to the glory of God and "the promotion of Christianity among the heathens;

*Niecampius, Hist. Miss. page 212. [By a letter from the Danish missionaries to the king of Great Britain, written at Tranquebar January 2, 1717, it appears, that Ziegenbalgius was at London the preceding year, and gave his majesty "a verbal account of the whole undertaking." *Amer. Edit.*]

"*that its perpetuity may not fail in generations to* "*come.*"*

"Given at our Palace at St. James's,
"the 23d February, 1727, in the
"13th Year of our Reign. } "GEORGE R."

13. The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations to come." After the first missionary Ziegenbalgius had finished his course, he was succeeded by other learned and zealous men; and lastly, by the Apostle of the East, the venerable Swartz, who, during the period of half a century,† has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

14. The pious exertions of the King for the diffusion of religious blessings among the natives of India, seem to have been rewarded by heaven in temporal blessings to his own subjects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

15. But these royal epistles are not the only evangelic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;‡ who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters which are many in number, are all written in the Latin language. The following is a translation of his grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

* Niecampius, page 284. † From 1749 to 1800.
‡ Archbishop Wake.

" *To Bartholomew Ziegenbalgius and John Ernest*
" *Grundlerus, Preachers of the Christian Faith, on*
" *the coast of Coromandel.*

" As often as I behold your letters, reverend brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my brethren, highly honoured, whose ministry it hath pleased Him to employ, in this pious work, to the glory of His name and the salvation of so many millions of souls.

" Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have labored in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before; and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisence on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye with them shall shine, like the sun among

" the lesser stars, in the kingdom of your Father, for-
" ever.

" Since then so great honour is now given unto
" you by all competent judges on earth, and since so
" great a reward is laid up for you in heaven; go forth
" with alacrity to that work, to the which the Holy
" Ghost hath called you. God hath already given to you
" an illustrious pledge of his favour, an increase not to
" be expected without the aid of his grace. Ye have
" begun happily, proceed with spirit. He, who hath
" carried you safely through the dangers of the seas to
" such a remote country, and who hath given you favour
" in the eyes of those whose countenance ye most de-
" sired; He who hath so liberally and unexpectedly
" ministered unto your wants, and who doth now daily
" add members to your church; He will continue to
" prosper your endeavours, and will subdue unto him-
" self, by your means, the *whole continent of Oriental*
" *India*.

" O happy men! who, standing before the tribunal
" of Christ, shall exhibit so many nations converted to
" his faith by your preaching; happy men! to whom it
" shall be given to say before the assembly of the whole
" human race, 'Behold us, O Lord, and the children
" 'whom thou hast given us;' happy men! who, being
" justified by the Saviour, shall receive in that day the
" reward of your labours, and also shall hear that glori-
" ous encomium; 'Well done, good and faithful ser-
" 'vants, enter ye into the joy of your Lord.'

" May Almighty God graciously favour you and your
" labours in all things. May he send to your aid fel-
" low-labourers, such and so many as ye wish. May he
" increase the bounds of your churches. May he open
" the hearts of those to whom ye preach the Gospel of
" Christ; that hearing you, they may receive life-giv-
" ing faith. May he protect you and yours from all
" evils and dangers. And when ye arrive (may it be
" late) at the end of your course, may the same God,
" who hath called you to this work of the Gospel and

" hath preserved you in it, grant to you the reward of " your labour,—an incorruptible crown of glory.*

" These are the fervent wishes and prayers of,

Venerable brethren,

" Your most faithful fellow servant in Christ,

" From our Palace at Lam-beth, January, A. D. 1719. } " GULIELMUS CANT."

Such was the primary archiepiscopal charge to the Protestant missionaries, who came to India for the conversion of the heathen. Where shall we look, in these days, for a more perfect model of Christian eloquence; animated by purer sentiments of scriptural truth, by greater elevation of thought, or by a sublimer piety!†

16. By the letters of the King, and his long continued care of the mission, and by the frequent admonitory epistles of the archbishop, an incalcalable sum of

* Niecampius, page 215.

† Before this letter reached India, Ziegenbalgius had departed this life at the early age of thirty six years. The expressions of the archbishop corresponded in many particulars with the circumstances of his death. Perceiving that his last hour was at hand, he called his Hindoo congregation and partook of the holy Communion, " amidst ardent prayers and many tears:" and afterwards addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the Apostle of the Gentiles at the prospect of death, who " desired to be " with Christ, as being far better," he said, " That also is my " desire. Washed from my sins in his blood, and clothed with " his righteousness, I shall enter into his heavenly kingdom. I " pray that the things which I have spoken may be fruitful. " Throughout this whole warfare, I have entirely *endured* by " Christ; and now I can say through him."—"I have fought the good " fight; I have finished my course; I have kept the faith. Hence- " forth there is laid up for me a *crown* of righteousness;" which words having spoken, he desired that the Hindoo children about his bed, and the multitude filling the verandahs, and about the house, might sing the hymn, beginning " Jesus my Saviour Lord." Which when finished, he yielded up his spirit, amidst the rejoicings and lamentations of a great multitude; some rejoicing at his triumphant death, and early entrance into glory, And others lamenting the early loss of their faithful apostle; who had first brought the light of the Gospel to their dark region from the western world. Niecampius, p. 217, and Annales Miss. p. 20.

happiness has been dispensed in India. The episcopal charges infused spirit into the mission abroad; and the countenance of majesty cherished a zeal in the Society at home, which has not abated to this day. From the commencement of the mission in 1705, to the present year, 1805, it is computed that eighty thousand natives of all casts in one district alone, forsaking their idols and their vices, have been added to the Christian church.

17. In the above letter of the archbishop, there is found a prophecy, "That Christ shall subdue unto him-"self, through our means, the whole continent of ori-"ental India." It is certainly not unbecoming our national principles, nor inconsistent with the language or spirit of the religion we profess, to look for the fulfilment of that prophecy.

18. Many circumstances concur to make it probable, that the light of Revelation is now dawning on the Asiatic world. How grateful must it be to the pious mind to contemplate, that while infidelity has been extending itself in the region of science and learning, the divine dispensation should have ordered that the knowledge of the true God should flow into heathen lands!

Under the auspices of the college of Fort-William, the Scriptures are in a course of translation into the languages of almost the "whole continent of Oriental "India." Could the royal patron of the Tamul Bible, who prayed "that the work might not fail in genera-"tions to come," have foreseen those streams of revealed truth, which are now issuing from this fountain, with what delight would he have hailed the arrival of the present æra of Indian administration. In this view, the Oriental college has been compared by one of our Hindoo poets, to a "flood of light shooting through a "dark cloud on a benighted land." Directed by it, the learned natives from every quarter of India, and from the parts beyond, from Persia and Arabia, come to the source of knowledge; they mark our principles, ponder the volume of inspiration, "and hear, every man "in his own tongue, the wonderful works of God."

19. The importance of this Institution as the fountain of civilization to Asia, is happily displayed in a

Speech in the Shanscrit language, pronounced by the Shanscrit teacher,* at our late public disputations. The translations of this discourse (being the first in that language) we are induced to give entire; not only from our deference to the authority of the venerable speaker, who describes with much precision, the present state, true object, and certain consequences of this Institution; but also, because the facts and reasoning contained in it bear the most auspicious reference to the various subjects which have been discussed in this Memoir.

As Moderator of the Disputation, he addresses the student,† who had pronounced a declamation in the Shanscrit language:

"SIR,

"IT being a rule of our public disputations, that the Moderator should express before the assembly, his opinion of the proficiency of the student in the language in which he has spoken, it becomes my duty to declare my perfect approbation of the manner in which you have acquitted yourself, and to communicate to you the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shanscrit tongue.

"Four years have now elapsed since the commencement of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken. Last in order, because first in difficulty, appears the parent of all these dialects, the primitive Shanscrit; as if to acknowledge her legitimate offspring, to confirm their affinity and relation to each other, and thereby to complete our system of Oriental study.

* The venerable Mr. Carey; for many years past the Protestant missionary in the North of India; following the steps of the late Mr. Swartz in the South; in Oriental and classical learning his superior, and not inferior in laborious study and Christian zeal. Mr. Carey is author of a Grammar of the Shanscrit Language, 900 pages 4to; of a Grammar of the Bengal Language; of a Grammar in the Mahratta Language; of a Translation of the Scriptures into the Bengal Language; and of various other useful publications in Oriental literature.

† Clotworthy Gowan, Esq.

"Considered as the source of the colloquial tongues, the utility of the Shanscrit language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos, its importance is yet greater; especially to those to whom is committed, by this government, the province of legislation for the natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose, from time to time, the requisite modifications and improvements, in just accordance with existing law and ancient institution.

"Shanscrit learning, say the Brahmins, is like an extensive forest, abounding with a great variety of beautiful foilage, splendid blossoms, and delicious fruits; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers, from entering in.

"The learned Jones, Wilkins, and others, broke down this opposing fence in several places; but by the College of Fort William, a highway has been made into the midst of the wood; and you, Sir, have entered thereby.

"The successful study of the Shanscrit tongue will distinguish this fourth year of our Institution, and constitute it an æra in the progress of Eastern learning; and you, Sir, have the honor of being the first to deliver a speech in that ancient and difficult language. The success that has attended you in the acquirement of other branches of Oriental literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning."

[*Addressing his Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution.*]

"MY LORD,

"It is just, that the language which has been first cultivated under your auspices, should primarily be

employed in gratefully acknowledging the benefit, and in speaking your praise.

"This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

"The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of literature.

"What a singular exhibition has been this day presented to us! In presence of the supreme Governor of India, and of its most learned and illustrious characters, Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primæval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this! And what are the circumstances of these youth! They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages are spoken, they apply their acquisitions immediately to useful purposes; in distributing justice to the inhabitants; in transacting the business of the state, revenual and commercial; and in maintaining official intercourse with the people, in their own tongue, and not, as hitherto, by means of an interpreter.

"The acquisitions of *our* students may be appreciated by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

"The acquisitions of *our* students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue, important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

"The literary proceedings of this day amply repay all the solicitude, labor, and expense that have been bestowed on this Institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

"I, now an old man, have lived for a long series of years among the Hindoos; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say indeed that their manners, customs, habits, and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character, and principles, I am warranted to say, (and I deem it my duty to embrace the public opportunity now afforded me of saying it,) that the institution of this College was wanting to complete the happiness of the natives under our dominion; for this institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

"Were, however, the Institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction and political utility, have been opened to the natives of India, which can never be closed; and their civil improvement, like the

gradual civilization of our own country, will advance in progression, for ages to come.

" One hundred original volumes in the Oriental languages and literature, will preserve forever in Asia the name of the founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune, is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the Oriental tongues.

" These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long among us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my Lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame forever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal and magnanimous principles, which have been embodied by your administration.

" To whatever situation the course of future events may call you, the youth of this service will ever remain

the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this Institution;—benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country."*

* See Primitæ Orientales, Vol. III. page 111. [The preceding chapter has given so very concise an account of the Protestant Mission in India, that the reader may be gratified with a few additional sketches of it. The king of Denmark early settled on the missionaries 2000 crowns a year, payable from the post office, to defray the necessary charges of the mission; and this sum was often doubled by extraordinary presents. Germany also sent large sums toward the support of the mission; but the greatest contributions came from England. From the year 1709, the Society for Promoting Christian Knowledge very liberally assisted it; and in 1713, the sum sent from England amounted to £1194 sterling. From that time England continued to assist the mission of Tranquebar, and alone sustained the missions of Madras and St. David. In 1715 a college was erected at Copenhagen by the king of Denmark, for facilitating and enlarging the work of the Mission in the East Indies. The very worthy superintendant, Ziegenbalgius, died February 25, 1719; and Mr. Grundler, his faithful assistant, survived him but a year. The mission of Tranquebar was still supported; and in 1742 it was under the direction of 8 missionaries, 2 national priests, 3 catechists of the first order, beside those of an inferior rank, with a proportional number of assistants. It was but seven years after, that the venerable Swartz commenced his mission, which continued until the close of the century.

Amer. Edit.]

APPENDIX.

A.

RECORD of the superstitious practices of the Hindoos, now subsisting, which inflict immediate death, or tend to death; deducted from the evidence of the Pundits and learned Brahmins in the College of Fort William.

I.

*The offering of children to Gunga.**

The natives of Hindostan, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga.

When a woman, who has been long married, has no child, she and her husband make a vow to the goddess Gunga, "That if she will bestow on them the blessing "of children, they will devote to her their *first born*." If, after this vow, they have a child or children, the first born is preserved, till they have a convenient opportunity of returning to the river at the period of assembling at the holy places. They then take the child with them; and at the time of bathing, it is encouraged to walk into deep water, till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own; but if no such person happen to be near, it is infallibly drowned, being deserted by the parents the moment it floats in the river.

This species of human sacrifice is publicly committed at Gunga Saugor, in the last day of Pous; and on the day of full moon in Kartic. At Bydyabatee, Trivenee, Nuddeea, Agradeep, and other places accounted

* The river Ganges.

holy, it is committed on the 13th day of the dark fortnight of the moon Chytra, and on the 10th of the bright fortnight in Jystha.

All the Pundits declare that this practice is not commanded in any Shaster.*

II.

Kamya Moron, or voluntary death.

1. When a person is in distress, or has incurred the contempt of his society; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream.

2. Such persons, at the times mentioned in the preceding article, go to the holy places, where many thousands of people are assembled for the purpose of sacred ablution. Some of them abstain from food, that life may depart from them in the holy place: but the greater number drown themselves in the presence of the surrounding multitude. Their children and other relations generally attend them. It is not uncommon for a father to be pushed again into the river by his sons, if he attempt to swim back to land.

3. At Saugor it is accounted a propitious sign if the person be soon seized by a shark or a crocodile; but his future happiness is considered doubtful if he stay long in the water without being destroyed.†

4. The only passage in the Shasters which has been submitted as countenancing this suicide is the following: "If a person be afflicted with an incurable disease, "so painful that it cannot be borne, he is permitted to "throw himself from a precipice, or to drown himself "in the river."

5. During the Pooja of the Rutt Jattra, some devote themselves to death by falling under the wheels of a

* This practice is now abolished by regulation of government. See Appendix C.

† The sharks and alligators are numerous at this place, particularly at the time of the annual festival; owing, it is supposed, to the human prey devoted to them from time immemorial.

heavy car or wooden tower, containing their gods. At Jaggernaut they sometimes lie down in the track of this machine a few hours before its arrival, and taking a soporiferous draught, hope to meet death asleep.

III.

Exposing of children.

This is a custom not commanded in any of the Shasters, and is wholly confined to the lower classes.

If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket and hung up in a tree for three days. It generally happens that before the expiration of that time the infant is dead; being destroyed by ants, or by birds of prey. If it be alive at the end of the three days, it is taken home, and means are used to preserve its life.

IV.

Destroying female infants.

This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live.†

V.

Immersion of sick persons in the river.

When a sick person (particularly if he be aged) is supposed not to be likely to recover, he is conveyed to the river, in which the lower half of his body is immersed. Water is copiously poured into his mouth; and he seldom survives the operation many hours.

† Lord Teignmouth relates, that this infanticide is practised on the frontiers of Juanpore, a district of the province of Benares; and at another place within the same province. Asiatic Res. Vol. IV. page 338.

See also Memoirs of George Thomas, by Captain Franklin, page 100.

VI.

The Sahamoron, or the burning of widows with their deceased husbands.

1. This practice is common in all parts of Hindostan, but it is more frequent on the banks of the Ganges.

It is usual for the woman to burn with her husband's corpse. But there is a cast called Jogees, who bury their dead. The women of this cast *bury* themselves alive with their husbands.

2. From the number of burnings and buryings in a given time, within the compass of a few districts, it was calculated by the late learned Mr. William Chambers, that the widows who perish by self-devotement in the northern provinces of Hindostan alone, are not less than ten thousand annually. This calculation is countenanced by the number of burnings within thirty miles round Calcutta during the period of the last six months, which, by account taken, is one hundred and sixteen.*

3. The usual mode of performing the rite of burning is the following:

When the husband is dead, the widow, if she intend to burn, immediately declares her intention; and soon after goes to the river side, where the corpse of her husband is laid. The Brahmins and common people assemble. The pile being erected, the dead body is placed upon it. After a few ceremonies (differing in different districts) the widow lays herself down by the side of the corpse. Combustible materials are thrown upon the pile, which is pressed down by bamboo levers. The heir at law then kindles the fire. The surrounding multitude set up a shout, which is necessary to prevent her cry from being heard, if she should make any; and the life of the victim is soon ended.

4. The following circumstances contribute to the frequency of this act:

When a husband dies, the wife has the choice of burning with him, or of forsaking the comforts of life. She must put on no ornaments, must be clothed in sor-

* See Appendix D.

did apparel, and must eat but one scanty meal in the day.

If she attempt to escape from the fire, any person of the very lowest casts may seize and carry her home as his own property. But in this case her relations generally bring her forcibly back to the fire, to prevent the disgrace of her being carried away.

5. The *laws* of the Hindoos concerning the female sacrifice, are collected in a book called Soodha Sungraha.

The passages in that book which relate to the principle or act of burning, are here subjoined, with the names of the original Shasters from which they were collected.

Angeera. "The virtuous wife who burns herself "with her husband is like to Aroondhutee. If she be "within a day's journey of the place where he dies, "the burning of the corpse shall be deferred a day, "to wait for her arrival."

Brahma Pooran. "If the husband die in a distant "country, the wife may take any of his effects; for in- "stance a sandal, and binding it on her thigh, burn "with it on a separate fire."

Reek Ved. "If a woman thus burn with her husband "it is not suicide, and the relations shall be unclean "three days on account of her death; after which the "Shraddhee must be performed."

Vishnoo Pooran. "If a person be poteet, (fallen or "sinful,) all his sins will be blotted out by his wife's "dying with him in the fire, after a proper atonement "has been made."

"A pregnant woman is forbidden to burn, and also "the woman who is in her times; or who has a young "child, unless some proper person undertake the ed- "ucation of the child.

"If a woman ascend the pile and should afterwards "decline to burn through love of life or earthly things, "she must perform the penance Prazapotyo,* and will "then be free from her sin."

Goutam. "A Brahmanee can only die with her hus-

* A rigid fast for some days.

" band, and not in a separate fire. The eldest son or " near relation must set fire to the pile."

On comparing these passages with the present practice of burning women in Hindostan, little similarity will be found either in principle, or in ceremonial. In many particulars of the existing custom, the Hindoos directly violate the laws of their religion.

NOTE BY THE PUNDITS.

" There may be some circumstantial differences of " a local nature in the above mentioned customs; but " the general practice corresponds with what is here " written."

B.

NOTES on the practicability of abolishing those practices of the Hindoos, which inflict immediate death, or tend to produce death; collated from the information and suggestions of the Pundits and learned Brahmins in the College of Fort William.

1. It is an attribute of the British government in India that it tolerates all religious opinions, and forms of worship, and protects those who profess them, as long as they conduct themselves in an orderly and peaceable manner.

2. If murder, robbery, or adultery be committed under the name of religion, the persons guilty of such actions may be prosecuted for civil crimes. No sanction of religion can save the offender from the punishment due for his violation of the laws, and for his offence against humanity and social happiness.

" The principle asserted in the foregoing paragraphs " is acknowledged by the Pundits."

3. Death is inflicted, and sanguinary rites are practised, by the Hindoos under the name of an ancient custom, or of a religious duty.

I. Children are sacrificed by their parents to Gunga.

II. They are hung up on trees in baskets and devoured by birds of prey.

III. Female infants among the Rajpoot Hindoos, are destroyed by starving.

IV. Men and woman drown themselves in the Ganges, at the places reputed holy.

V. They devote themselves to death by falling under the wheels of the machine which carries their gods.*

VI. Widows are burned alive with their deceased husbands.

VII. Widows are buried alive with their deceased husbands.

VIII. Persons supposed to be dying, are immersed in the river.

IX. The inhuman practice of swinging with hooks passed through the integuments of the back, called Peet Phooron.

X. The practice of dancing with threads, canes, or bamboos passed through the sides, called the Parswoban.

XI. The passing spits or other instruments of iron through the tongue or forehead, called Zuhba Phooron.

XII. The falling from a height on sharp instruments, called Pat Bhanga.

XIII. The practice of swinging over a fire, called Ihool Sunyoss.

XIV. The practice of climbing naked a tree armed with horrid thorns† called Kanta Bhanga.

And all the other ceremonies which are performed on the last five days of the month Chytra, under the denomination of the Chorruk Pooja, are often the occasion of death; and always tend to brutalize the minds both of actors and spectators.

To these if we add self-torture, which is practised in the most disgusting and unnatural forms, some idea may be formed of the present effects of the Hindoo superstition.

4. None of these practices are sanctioned in the books, which the Hindoos account divine, except the three following; the Kamya Moron, or voluntary devotement; Sahamoron, or burning of widows; and the

* This is practised chiefly at Juggernaut, at the Pooja of the Rutt Jattra.

† The Khujoor tree.

immersion of half the body of a dying person in the river. And these are not commanded. These actions are generally performed in consequence of vows, or in compliance with custom. But all vows are optional, and the committing murder in consequence of a vow, does not lessen the guilt of it. On the contrary, a vow to commit such an action, is a crime which deserves punishment. "This principle is conceded by the Pundits.

5. Most persons of erudition and influence among the Hindoos reprobate the observance of cruel or painful rites not appointed by the Shasters.

When these persons have been asked, why they did not exert their influence to prevent such irregularities, they have always answered: "That they have no pow-"er; that the Hindoo rajahs formerly did interfere and "punish those who were guilty of breaking the laws "of the Shasters." They allege particularly, that in the Sahamoron, or burning of widows, "no influence "of the Brahmins or of relations should be permitted, "and that such influence when suspected is a subject "for civil inquiry; that the woman should come of her "own accord, and lay herself on the pile after it is "kindled; that no bamboos or ropes should bind her "down; and that if after ascending the pile her resolu-"tion should fail her, she should be subject to no in-"convenience or disgrace, more than the appointed "atonement,* or that, for which it may be commuted; "and that every deviation from the strict letter of the "law, is to be accounted murder."

The uninformed part of the community assent to the propriety of the common practice; and there can be little doubt that family pride in many cases, lights the funeral pile. But the opinion of the learned and more respectable part of their society must have the greatest weight; and would be sufficient to vindicate any salutary measure which government might adopt. To reduce this rite to the strict bounds allowed it in the Shasters, would do much towards its total abolition.

* A rigid fast; but which may be commuted for a gift to a Brahmin of a cow and a calf; or of five kouns of cowries.

6. The immersion of half the body of a person supposed to be dying, in the water of the Ganges, must often, in acute diseases, occasion premature death.

What has been observed respecting the Sahamoron, will equally apply to this practice. It is optional. Though very common on the banks of the Ganges, it is reprobated in many places at a distance from it. The abolition of it would not be more difficult than that of the Sahamoron.

C.

A. D. 1802. *Regulation VI.*

"A REGULATION for preventing the sacrifice of children at Saugor and other places. Passed by the Governor General in Council, on the 20th August, 1802.

"It has been represented to the Governor General in council, that a criminal and inhuman practice of sacrificing children, by exposing them to be drowned, or devoured by sharks, prevails at the island of Saugor, and at Baryah, Chaugdah, and other places on the Ganges. At Saugor especially, such sacrifices have been made at fixed periods, namely, the day of full moon in November and in January; at which time also grown persons have devoted themselves to a similar death. Children, thrown into the sea at Saugor, have not been generally rescued, as is stated to be the custom at other places; but the sacrifice has, on the contrary, been completely effected, with circumstances of peculiar atrocity in some instances. This practice, which is represented to arise from superstitious vows, is not sanctioned by the Hindoo law, nor countenanced by the religious orders, or by the people at large; nor was it at any time authorized by the Hindoo or Mahomedan governments of India. The persons concerned in the perpetration of such crimes are therefore clearly liable to punishment; and the plea of custom would be inadmissible in excuse of the offence. But for the more effectual prevention of so inhuman a practice, the Governor General in council has enacted the following regulation, to be in force from the promulgation of it, in the provinces of Bengal, Behar, Orissa, and Benares."

Then follows the clause declaring the practice to be murder, punishable with death.

D.

REPORT of the number of women who have burned themselves on the funeral pile of their husbands within thirty miles round Calcutta, from the beginning of Bysakh (15th April) to the end of Aswin (15th October,) 1804.

From Gurria to Barrypore.

Bhurut Bazar	1
Rajepore	2
Muluncha	2
Barrypore	1
Maeenugur	1
Lasun	1
Kesubpore	2
Mahamaya	3
Puschim Bahine	1
Bural	3
Dhopa Gach, hi	1

From Tolley's Nulla mouth to Gurria.

Mouth of Tolley's nulla	6
Kooli Bazar	1
Kidderpore bridge	1
Jeerat bridge	2
Near the hospital	1
Watson's Ghat	1
Bhobaneepore	2
Kalee Ghat	6
Tolley Gunge	2
Naktulla	1
Bydyabatee	1
Dhon-nagur	1

From Bydyabatee to Bassbareea.

Chundun-nagur	3
Chinchura	2
Byshnub Ghat	2
Etal Ghat	2
Russapagli	1
Koot Ghat	2
Gurria	1
Bassdhuni	2
Dadpore and near it	3

From Barrypore to Buhipore.

Joynagur	2
Moosilpore	1
Bishnoopoor	3
Balia	1
Gunga Dwar	1
Gochurun Ghat	2
Telia	1

From Seebpore to Baleea.

Khooter Saer	1
Sulkea	3
Ghoosri Chokey Ghat	2
Balee	3
Seebpore	1

From Balee to Bydyabatee.

Serampore	1

From Burahnagur to Chanok.

Dukhineshwar	2
Agurpara	4

Saha Gunge	2
Bassbareea	2
Bhudreshwur	1

From Calcutta to Burahnugur.

Soorer Bazar	2
Burah nugur	2
Kashipore	1
Chitpore	1
Areeadoha	3
Chanuk	1
Sookchur	1
Khurdoha and near it	2

From Chanok to Kachrapara.

Eeshapore	2
Koomorhatta	2
Kachrapara	3
Bhatpara	1
Total (in six months)	116

The above Report was made by persons of the Hindoo cast, deputed for that purpose. They were ten in number, and were stationed at different places during the whole period of the six months. They gave in their account monthly, specifying the name and place so that every individual instance was subject to investigation immediately after its occurrence.

2. By an account taken in 1803, the number of women sacrificed during that year within thirty miles round Calcutta was two hundred and seventy-five.

3. In the foregoing Report of six months in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta, must have been considerably greater than is here stated.

4. The average number (according to the above Report) of women burning within thirty miles round Calcutta, is nearly twenty per month.

5. One of the above was a girl of eleven years of age. Instances sometimes occur of children of ten years old burning with their husbands.*

6. In November of last year two women, widows of one Brahmin, burnt themselves with his body at Barnagore, within two miles of Calcutta.

7. About the same time a woman burnt herself at Kalee Ghat, with the body of a man, who was not her

* They often marry at the age of nine.

husband. The man's name was Toteram Doss. The woman was a Joginee of Seebpore.

8. In the province of Orissa, now subject to the British government, it is a custom that when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, they are dragged forcibly to the place and pushed with bamboos into the *flaming pit*. It is usual there to dig a pit, instead of raising a pile. The truth of this fact (noticed by some writers) is attested by Pundits now in the College of Fort-William, natives of that province.

E.

Religious Mendicants.

The Hindoo Shasters commend a man if he retire from the world, and, devoting himself to solitude, or to pilgrimage, live on the spontaneous productions of the earth, or by mendicity. This principle, operating on an ignorant and superstitious people, has in the revolution of ages produced the consequence which might be expected. The whole of Hindostan swarms with lay-beggars. In some districts there are armies of beggars. They consist, in general, of thieves and insolvent debtors; and are excessively ignorant, and notoriously debauched.

This begging system is felt as a public evil by the industrious part of the community, who, from fear of the despotic power and awful *curse* of this fraternity, dare not withhold their contributions.

These beggars, often coming into large towns *naked*, outrage decency, and seem to set Christian police at defiance.

The Pundits consider these mendicants as the public and licensed corrupters of the morals of the people; and they affirm that the suppression of the order would greatly contribute to the civil improvement of the natives of Hindostan.

F.

Different Hindoo Sects in Bengal.

THE discrepancy of religious belief in the province of Bengal alone (which province has been accounted the strong hold of the Brahminical superstition,) will illustrate the general state of the other provinces of Hindostan.

In Bengal there are five classes of natives who are adverse to the Brahminical system; and who may be termed Dissenters from the Hindoo practices and religion.

1. The followers of Chytunya of Nuddeea. This philosopher taught that there is no distinction of cast; a tenet which alone undermines the whole system of Hinduism.

2. The followers of Ram Doolal, who is now living at Ghosepara, near Sookhsagur. These are computed to be twenty thousand in number, and are composed of every denomination of Hindoos and Mussulmans. They profess a kind of Deism. Of this sect some have already embraced the Christian faith.

3. A third great body were lately followers of Shiveram Doss, at Jugutanundu Katee. This man, who is yet alive, was believed to be a partial incarnation of the Deity. They have addressed several letters to the Protestant missionaries, and are ready to abjure idol-worship and other errors.

4. Another class of Hindoo sceptics is to be found at Lokephool in Jessore. Their representative at this time is Neelo, surnamed the Sophist. Some of these have repeatedly visited the missionaries, and invited them to go amongst them. They have received the Bible and other religious books in the Bengalee language, which they now teach in a school established for the instruction of children.

5. The fifth class, which is very numerous, profess respect for the opinions of a leader named Amoonee Sa, residing in Muhummud Shawi. They have lately sent two deputations to the Christian missionaries, requesting a conference with them on the doctrines of the Gospel.

Now, "what forbids that these men should be bap-"tized?" We do not offer them a religion, but the people themselves, awake to their own concerns, come to us and ask for it. What policy, what philosophy is that, which forbids our granting their request? It must certainly have been an ignorance of facts which has so long kept alive amongst us the sentiment, that religion is not to be *mentioned* to the natives.

That which prevents the sects above mentioned from renouncing (even without our aid) all connection with Hindoos or Mussulmans, is the want of precedent in the North of India of a community of native Christians, enjoying political consequence, as in the South. The ignorance of the people is so great, that they doubt whether their civil liberties are equally secure to them under the denomination of Christian, as under that of Hindoo or Mussulman; and they do not understand that we have yet recognised in our code of native law, any other sect than that of Hindoo and Mussulman.*

* [The opinion of Rev. George Lewis, chaplain at Fort St. George in 1712, was decidedly in favor of the Protestant Mission. His local situation, unconnected as he was with any mission, entitles his judgment to respect. "The Missionaries at Tranque-"bar ought and must be encouraged. It is the first attempt the "*Protestants* ever have made in that kind. . . . . As to convert-"ing the Natives in the dominions of the *Rajahs*, and the great "*Mogul*, I believe it may be done in either without notice taken, "provided we do not sound a trumpet before us. In the *Mogul's* "dominions, eight parts in ten, in most of the provinces, are "*Gentoos*, and he never troubles his head what opinion they em-"brace. But to tamper with his *Musulmen* is not safe.—But to "give you my sentiments in the matter; I think we ought to be-"gin at home: for there are thousands of people, I may say "some hundreds of thousands, who live in the settlements, and "under the jurisdiction of the Honorable Company, at *Bombay*, "*Fort St. David*, *Fort St. George*, *Calcutta* in *Bengal*, on the "*West Coast*, &c. who may be converted to Christianity without "interfering with any country government whatsoever." What additional strength has this argument received by the vast accession of territory and population to the British dominions in the East, during the last century! Nearly twenty years ago, Sir William Jones gave it as his judgment, founded on an actual enumeration in one collectorship, "that in all India there cannot be "fewer than THIRTY MILLIONS OF BLACK BRITISH SUBJECTS."
Amer. Edit.]

G.

Ancient civilization of India.

THE constant reference of some authors to what is termed the ancient civilization of the Hindoos, gives currency to an opinion in Europe, that the natives of India are yet in an improved state of society.

It is probable that the Hindoos were once a civilized people, in the sense in which the ancient Chaldeans and ancient Egyptians are said to have been civilized. The result of the most accurate researches on this subject, appears to be the following.

From the plains of Shinar, at the time of the dispersion, some tribes migrated toward the East to India, and some toward the West to Egypt, while others remained in Chaldea. At an early period, we read of the "wisdom and learning of the Egyptians," and of the Chaldeans; and it is probable that the "wisdom and "learning" of the Hindoos were the same in degree, at the same period of time. In the mean while patriarchal tradition (which had accompanied the different tribes at the beginning) pervaded the mythology of all.

It may be presumed further, that the systems of the Hindoos would remain longer unaltered with them, by reason of their remote and insulated situation; from which circumstance also, their writings would be more easily preserved.

We collect from undoubted historical evidence, that during a period of twelve hundred years, a free intercourse subsisted between India, Egypt, Greece, and Chaldea. Of course the "wisdom" of each of these nations respectively must have been common to all, and their systems of theology and astronomy would have been allied to each other; as we know in fact they were. How it happened, by the mere operation of natural causes, that Greece and Rome should have left Egypt and India so far behind, is yet to be accounted for; though the purpose of it in the designs of the divine providence, is very evident.

But now the wisdom of the East hath passed away with the wisdom of Egypt; and we might with equal justice

attribute civilization to the present race of Egyptians, as to the present race of the Hindoos.

Historians have been at great pains to collect vestiges of the ancient civilization of the Hindoos; and with some success; for these vestiges are as manifest as those of the early civilization of Egypt or of Chaldea. Doctor Robertson says, that he prosecuted his laborious investigation with the view and hope, "that, if his account of the early civilization of India should be received as just and well established, it might have some influence upon the behavior of Europeans towards that people."* This was a humane motive of our celebrated historian. But as it is difficult for us to respect men merely for the civilization of their forefathers, a more useful deduction appears to be this; that since the Hindoos are proved on good evidence, to have been a civilized people in former days, we should endeavour to make them a civilized people again. Doctor Robertson seems to think that the Hindoos are even now "far advanced beyond the inhabitants "of the two other quarters of the globe in improvement." Such a sentiment indeed is apt to force itself on the mind, from a mere investigation of books. But to a spectator in India, the improvement alluded to will appear to be very partial; and the *quality* of it is little understood in Europe. It is true that the natives excel in the manual arts of their cast; and that some of them, particularly those who are brought up amongst Europeans, acquire a few ideas of civility and general knowledge. But the bulk of the common people, from Cape Comorin to Thibet, are not an *improved* people. Go into a village, within five miles of Calcutta, and you will find an ignorance of letters and of the world, an intellectual debility, a wretchedness of living, and a barbarism of appearance, which, by every account, (making allowance for our regular government and plentiful country) are not surpassed among the natives in the interior of Africa or back settlements of America.† On

* Dissertation on India, page 335.

† See Park and Mackenzie. [Justice requires, that the aboriginal people on the *Malabar* coast be distinguished from most of those inhabiting "from Cape Comorin to Thibet." The country, denominated Proper Malabar, comprehends a tract of land, beginning at Mount Dilly, in the latitude of 12 north, and extend-

the principle of some late philosophers, that those men are most civilized, who approach nearest to the simplicity of nature, it might be expected perhaps that the Hindoos are a civilized people. But even this principle fails them. For an artificial and cruel superstition debases their minds, and holds them in a state of degradation, which to an European is scarcely credible.

ing to Cape Comorin, and is bounded inland by that vast chain of mountains which separates the Malabarian coast from the Coromandel. The inhabitants of this region differ extremely, in their manners and customs, from those of the more northern parts, though separated from them but by an imaginary line. "Here the whole government and people wear a new face and "form." This country is divided into a multitude of petty kingdoms, through which are diffused nearly the same modes of religion, manners, and policy. An author, who visited the East Indies about half a century ago, having mentioned some of the peculiar customs of this people, observes: "From such strange "customs one would naturally enough conclude, that nothing "but such a barbarism reigns in the Malabar as among the sav-"ages of America; yet this is far from being the case. The "Malabars have in general even a certain politeness, and espe-"cially a shrewdness of discernment of their interests, which "those who deal or treat with them are sure to experience. "Like most of the Orientalists, they are grave, know perfectly "well how to keep dignity, and are great observers of silence, "especially in their public functions. They despise and distrust "all verboseness in the management of state affairs. Their ha-"rangues are succinct and pathetic. A king of Travancore, for "example, on two ambassadors being sent to him by the Naïck of "Madura, a neighbouring prince, and one of them having made "a prolix speech, and the other preparing to take it up and pro-"ceed in the same manner, where the other had left off, austere-"ly admonished him in these few words, "*Do not be long, life is* "*short*" Grose's Voyage to the East Indies, i. 245.—The art of writing on palm leaves, were there no other evidence, would alone prove the ingenuity and former cultivation of the Malabarians. When the Protestant missionaries first visited Malabar, this art was familiar to the natives. The orders for the Synod of Diamper were issued on palm leaves, written after the manner of the country, and styled *Ollas*. "L'Archidiacre envoya de tous "côtés des *Ollas*, on Lettres écrites *á la maniere du Pays* avec "des stilets de fer sur des feuilles de Palmier." *La Croze*. Many of the people take down the discourses of the missionaries on ollas, that they may read them afterward to their families at home. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf is heard throughout the congregation. This art, it appears, is not confined to the Malabarian

There is one argument against the possibility of their being in a civilized state, which to the accurate investigators of the human mind in Europe, will appear conclusive. The cast of the multitude, that is, the Sooders, are held in abhorrence and contempt by the Brahmins. It is a crime to instruct them. It is a crime for that unhappy race even to *hear* the words of instruction. The Sooder is considered by the Brahmins as an inferior species of being, even in a physical sense; intellectual incapacity is therefore expected and patiently *endured*, and the wretched Sooder is supposed, at the next transmigration of souls, to animate the body of a monkey or a jackall.

The philosopher of Geneva himself would not have contended for the civilization of the Sooders.

H.

Excessive Polygamy of the Koolin Brahmins.

The Brahmins in Bengal accuse individuals of their own order of a very singular violation of social propriety; and the disclosure of the fact will, probably,

coast, but is practised at Tanjour. "The natives of Tanjour "and Travancore can write down what is spoken deliberately, "without losing one word. They seldom look at their ollas while "writing, and can write in the dark with fluency." See Appendix to Star in the East. A late missionary says, that they "write "in Tamul short hand;" and that "the sermon of the morning "is regularly read in the evening by the Catechist from his Pal-"myra leaf." The first Danish missionaries mention this art as practised at Tranquebar near Travancore, by the natives. They also describe the Malabarians (and such they appear to have called the natives on the *east* side of the Peninsula, as far as the seat of their mission) as "a witty and sagacious people," and as "quick and sharp enough in their way" Their sagacity, however, did not secure them from the grossest idolatry and superstition; and they have only given an additional proof to what was before furnished by the Greeks and Romans, that *the world by wisdom knew not God.* See an account of the "Idolatry of the "Malabarians," in the *Account of the Danish Mission in the East Indies.* For an account of the literature of the Hindoos, see Sir William Jones's Dissertation on the Literature of Asia.

Amer. Edit.]

place the character of the venerable Brahmin in a new light.

The Koolins, who are accounted the purest and the most sacred cast of the Brahmins, claim it as a privilege of their order, to marry an hundred wives. And they sometimes accomplish that number; it being accounted an honour by other Brahmins to unite their daughters to a Koolin Brahmin. The wives live commonly in their father's houses; and the Koolin Brahmin visits them all round, generally once a year; on which occasion, he receives a present from the father. The progeny is so numerous in some instances, that a statement of the number (recorded in the registers of the cast) would scarcely obtain credit.

As in the case of human sacrifices at Saugor, and of the number of women who are annually burned near Calcutta, there was a disposition among many to discredit the fact; it may be proper to adduce a few names and places to establish the excessive polygamy of the Koolin Brahmins.

The *Ghautucks*, or registrars of the Koolin cast, state, that Rajeb Bonnergee, now of Calcutta, has forty wives; and that Rajchunder Bonnergee, also of Calcutta, has forty-two wives, and intends to marry more; that Ramraja Bonnergee of Bicrampore, aged thirty years, and Pooran Bonnergee, Rajkissore Chuttergee, and Roopram Mookergee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookerges of Bicrampore, who died about five years ago, had ninety wives; that Pertab Bonnergee of Panchraw, near Burdwan, had seventy wives; that Ramkonny Mookergee of Jessore, who died about twelve years ago, had one hundred wives: and that Rogonaut Mookergee of Bale Gerrea, near Santipore, who died about four years ago, had upward of one hundred wives.

The effects of this excessive polygamy are very pernicious to society; for it is a copious source of female prostitution. Some of these privileged characters make it a practice to marry, merely for the dowry of a wife; and as she seldom sees her husband during his life, and dare not marry another after his death, she has strong temptations to an irregular conduct. This mo-

nopoly of women by the Koolin Brahmins is justly complained of by Brahmins of the other orders; and they have expressed a hope that it will be abolished by authority. They affirm that this (like many other reigning practices) is a direct violation of the law of the Shasters, which does not allow more than four wives to a Brahmin.

I.

Testimonies to the general character of the Hindoos.

As a doubt has been sometimes expressed regarding the real character of the Hindoos, and it has been supposed that their degeneracy only commenced in the last century, we shall adduce the testimony of three competent judges, who lived at different periods of time, and occupied different situations in life. The first is a king of Hindostan, who was well acquainted with the *higher* classes of the Hindoos; the second a city magistrate, who was conversant with the *lower* classes: and the third an author, well versed in their mythology, and intimately acquainted with their *learned* men. The concurring testimony of these witnesses will be received with more respect on this account, that the first evidence is that of a Mahomedan, the second of a modern philosopher, and the third of a christian: and to these we shall add the testimony of a Brahmin himself.

1. In the Tuzuc Timuri, "containing maxims of "Tamerlane the Great, derived from his own experi- "ence, for the future government of his conquests," there is the following mandate to his sons and statesmen:

"Know, my dear children, and elevated statesmen, "that the inhabitants of Hindostan and Bengal are "equally debilitated in their corporeal, and inert in "their mental faculties. They are inexorable in tem- "per, and at the same time so penurious and sordid in "mind, that nothing can be obtained from them but by "personal violence. It appears unquestionable to me, "that this people are under the displeasure of the Al-

" mighty, otherwise a prophet would have been appoint-
" ed for them, to turn them away from the worship of
" idols, and fire and cows, and to direct them to the ado-
" ration of the true God. Regardless of honour, and in-
" decent in their dress, they sacrifice their lives for tri-
" fles (they give their souls for a farthing,) and are inde-
" fatigable in unworthy pursuits; whilst improvident and
" imprudent, their ideas are confined and views circum-
" scribed. Like those demons who, with a view to de-
" ceive, can assume the most specious appearances, so
" the native of Hindostan cultivates imposture, fraud,
" and deception, and considers them to be meritorious
" accomplishments. Should any person entrust to him
" the care of his property, that person will soon be-
" come only the nominal possessor of it.

" The tendency of this my mandate to you states-
" men, is, to preclude a confidence in their actions, or
" an adoption of their advice.* But should their as-
" sistance be necessary, employ them as the mechani-
" cal, and support them as the living instruments of
" labor." Asiatic Miscellany, Vol. III. p. 179.

2. The second testimony to the general character of the Hindoos shall be that of Mr. Holwell, who was a city magistrate of Calcutta about the middle of last century. Mr. Holwell calls himself a philosopher; and, as such, he is an admirer of the Hindoo mythology, and alleges that a Brahmin would be a perfect model of piety and purity, if he would only *attend* to the precepts of the Shasters.

" The Gentoos, in general, are as degenerate, craf-
" ty, superstitious, litigious, and wicked a people as
" any race of beings in the known world, if not emi-
" nently more so, especially the common run of Brah-
" mins; and we can truly aver, that during almost five
" years, that we presided in the judicial Cutcherry Court
" of Calcutta, never any murder, or other atrocious crime,

* Marquis Cornwallis was never known, during his administration in India, to admit a native to his confidence. Under the administration of Marquis Wellesley there is a *total* exclusion of native counsel.

" came before us, but it was proved in the end that a " Brahmin was at the bottom of it."†

3. At Benares, the fountain of Hindoo learning and religion, where Capt. Wilford, author of the Essays on the Indian and Egyptian Mythology, has long resided in the society of the Brahmins, a scene has been lately exhibited, which certainly has never had a parallel in any other *learned* society in the world.

The Pundit of Capt. Wilford having, for a considerable time, been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particular purpose, was at length detected and publicly disgraced. As a last effort to save his character, " he " brought *ten* Brahmins, not only as his compurgators " but to swear by what is most sacred in their religion " to the *genuineness* of the extracts."‡ Capt. Wilford would not permit the ceremonial of perjury to take place, and dismissed them from his presence with indignation.

Among what tribe of barbarians in America, or in the Pacific Ocean, could there be found so many of their principal men, in one place, who would come forth, and confirm a falsehood in the presence of their countrymen, by a solemn act of the country's religion, like these learned disciples of Brahma at Benares!

4. To the foregoing we shall add the testimony of a Brahmin himself, extracted from a paper, entitled " A " Defence of the Hindoos."—" These ravages of Hin- " dostan (from the repeated invasion of the Mussul- " mans) so disturbed the peace of the country, that the " principles of its inhabitants were confounded, their " learning degraded, and their customs entirely forgot- " ten. Thus reduced, having no means of support, " they were induced to practise the *vices* forbidden " them; they would have become *savages*, or have " been entirely rooted out, had not the glorious British " nation established the standard of their government."

See Defence of the Hindoos against Mr. Newnham's College Essay; by Senkariah, a learned Brahmin at Madras. Madras Gazette, 10th November, 1804.

† Holwell's Historical Events, p. 152.
‡ Asiat. Res. Vol. VIII. p. 28.

K.

Jewish Scriptures at Cochin.

THERE is reason to believe that scriptural records, older than the apostolic, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event.

Some years ago the President of Yale College, in America, an eminent archaiologist, addressed a letter to Sir William Jones, on the subject of these manuscripts, proposing that an inquiry should be instituted by the Asiatic Society; but Sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the MSS. at Cochin were written in the present Hebrew character, or in another Oriental Palæography.*

* [The particular design of the late President STILES, in soliciting this inquiry, was to ascertain, whether the copy of the Pentateuch, belonging to the Jews at Cochin (supposing them to possess a Hebrew copy of remote derivation,) accords with the Hebrew, the Septuagint, or the Samaritan. The difference between these copies of the Old Testament, in the *chronology of the patriarchal ages*, is known to be great; and he was very desirous to determine, if possible, which is correct Although Sir William Jones died before the President's Letter reached India, a member of the Asiatic Society acknowledged the receipt of it, informing, that it was read at the first meeting of the Society after its reception; and that it would be answered by Sir John Shore, the President of the Society, as soon as he should receive replies to the inquiries which he had directed to be made at Cochin and Cranganore, respecting the points which "the laudable zeal" of the writer "wished to have ascertained."†—The long wished for

† *See Life of President Stiles.*

In the year 1748, Mr. Romaine, the learned editor of Calasio's Hebrew Dictionary, was meditating a voyage to India, for the sole purpose of consulting these manuscripts.

The latest information respecting them is contained in a letter lately received from a learned missionary in the south of the peninsula, who had resided for some time in the vicinity of Cochin. He states, that he "had "constantly been informed that the Jews at Cochin had "those books only of the Old Testament which were

inquiry has at length been made by the respectable Author of this MEMOIR, under the auspicies of the Marquis Wellesley; and it appears, that the black Jews colonized on the coasts of India long before the Christian æra; that the very imperfect resemblance of their countenance to the Jews of Europe, indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West; and that they are descendants from those ancient dispersions recorded in the Sacred History; that corrobative of this is the fact, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; that in the record chests of the synagogues of the Black Jews of Cochin have been discovered old copies of the Law, some of which are complete, and for the most part legible; that at the remote synagogues of the same description of Jews, situated at Tritooa, Paroor, Chenotta, and Maleh, have been found many old writings, among which are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, as to require much time and labor to ascertain their contents; that they have, in most places, the book of the Law, the book of Job, and the Psalms, but know little of the Prophets; that some of them have even lost the book of the Law, and only know that they are Israelites from tradition, and from their observance of peculiar rites; and that in a coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the Law, written on a *roll of leather*, about 50 feet long, composed of skins sewed together, so worn out, in some places, as to be patched with pieces of parchment. Dr. Buchanan brought from India a collection of Oriental Manuscripts, chiefly *Biblical*, written in the Hebrew, Syriac, and Ethiopic languages; and presented them to the University of Cambridge in England. The Hebrew manuscripts were obtained from the Black Jews; and among them, it is presumed, is the old copy of the Law above described; for the person employed in arranging and collating the Oriental Manuscripts for the Library, to which they are presented, observes:— "A copy of the Hebrew Pentateuch, written on goat skins, and "found in one of their synagogues, is in the Buchanan collection." *Amer. Edit.*]

"written before the Babylonian captivity; and that "thence it is generally believed by the Christians of the "Deccan, that they had come to India soon after that "event. He adds, that the MSS. were on a material "resembling paper, in the form of a roll, and that the "character had a strong resemblance to Hebrew, if not "Hebrew."

By the inspection of these MSS. some light might be thrown on the controversy respecting (1.) the Hebrew and Samaritan letters; (2.) the antiquity of the vowel points; (3.) the Scripture chronology; and (4.) the correctness of the European copies of the Old Testament. Dr. Kennicott complains of a practice among the Western Jews of altering many copies to a conformity with some particular manuscript. He also accuses them of wilful corruption; as in expunging the word "בל" in Deut. xxvii. 26. Bishop Louth suspects them of leaving out words in certain places, to invalidate the argument of the Christians; as for example, "למות" Isaiah liii. 8.; where the Septuagint read "εις θανατον." But Jews in the East, remote from the learned controversy of Christians, would have no motive for such corruptions.

It is in contemplation of the Author of this Memoir to visit Cochin, previously to his return from India, for the express purpose of investigating these ancient Jewish records; and also of examining the books of the Nestorian Christians, who are said to possess some MSS. in the Chaldaic character, of a high antiquity.*

* [Dr. Buchanan fulfilled his intention. In 1806, he travelled from Calcutta to Cape Comorin by land; and proceeded from the sea coast into the interior of the country, north east from Quilon. In this sequestered region of Hindostan he found churches, where, the inhabitants informed him, no European had, to their knowledge, visited before. It appears, that the number of Syrian churches is greater than had been supposed; that there are, at this time, 55 churches in Malayala, acknowledging the Patriarch of Antioch, and estimated to contain 23,000 people; that their doctrines are not at variance in essentials with the church of England; that their bishops, and the metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union "with the English church, or at least such a connexion as should "appear to both churches practicable and expedient, would be an "happy event, and favourable to the advancement of religion;"

L.

Shanscrit Testimonies of Christ.

The learned Wilford, who has resided for many years at Benares, the fountain of Shanscrit literature, and has devoted himself entirely to researches into Hindoo mythology and Oriental history, has just finished a work which will be received with much satisfaction by the public. It is a record of the testimonies contained in the Shanscrit writings of the truth of the Christian religion.

This work which is yet in manuscript, is now in circulation (January, 1805) with the members of the Asiatic Society, previously to its publication in the Asiatic Researches. It is entitled, "Salivahana; the Son of "the Jacshaca, or Carpenter; or introduction of the

that it is in contemplation to send to England some of the Syrian youth, for education and ordination; that the old Syrians have continued, till lately to receive their bishops from Antioch, but that ancient Patriarchate being now nearly extinct, and incompetent to the appointment of learned men, "the Christian church in "Malayala looks henceforth to Britain for the continuance of that "light which has shone so long in this dark region of the world;" that Dr. Buchanan was about to commence the Malayalam translation of the Scriptures, and that there are 200,000 Christians* in Malayalam, who are ready to receive it; that there are various ancient Syrio-Chaldaic manuscripts in Malayala; that a volume has been found in a remote church of the mountains, containing the Old and New Testaments, engrossed on strong vellum in large folio, having three columns in the page, written with beautiful accuracy, in the Estrangelo Syriac (the character in which the oldest Syrian manuscripts are written,) and illuminated; that the Syrian church assigns to this manuscript a high antiquity; and that it has been handed down to the present time under circumstances so peculiarly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings in the sacred text. This volume was presented to Dr. Buchanan by Mar Dionysius, the archbishop of the Indian church, and is now deposited among the Oriental Manuscripts in the public library of the University of Cambridge. *Amer. Edit.*]

* *In this estimate are included with the old Syrian (commonly called* St. Thomè, *or* Jacobite) *Christians, the* Syrian Roman Catholics, *and the* Latin Roman Catholics. *In some American Editions of the* Star in the East *it is incorrectly printed* 20,000.

" Christian Religion into India; its Progress and De-
" eline."

From these evidences it appears, that the prophecies of the Old Testament were recorded in the Shanscrit Puranas of India, as in the Sybilline books of Rome; that the rumour of the universal dominion of the Messiah had alarmed the emperors of the East as well as the emperors of Rome; and that holy men journeyed from the East, directed by a miraculous star, to see the heavenly child. It further appears, that many of the Shanscrit writings to which had been attributed a vast antiquity, were not only composed after the Christian æra, but contain particulars of the advent, birth, life, miracles, death, resurrection, and ascension of our Saviour.

To establish fully the authenticity of these important records, and to invite investigation, Captain Wilford has deposited his authorities and vouchers in the library of the College of Fort-William, and among the archieves of the Asiatic Society.

At the conclusion of the work the learned author thus expresses himself; " I have written this account of the
" Christian religion with the impartiality of an histori-
" an; fully persuaded that our holy religion cannot pos-
" sibly receive any additional lustre from it."

M.

Chinese Version of the Scriptures; and Chinese Literature.

1. The projected translation of the Scriptures into the Chinese language in England, which, we understand, has already obtained the most respectable patronage, is considered here as an undertaking, which will be attended with extreme difficulty, if it be not found altogether impracticable. Before any commencement be made, the subject ought certainly to be maturely considered, both in regard to the expense and the execution. The estimate is stated to be thirty thousand pounds sterling, and doubtless the expense of executing the work in the proposed form, *by types*, (or even by cop-

perplate, which would be the cheapest and perhaps the only practicable mode in England,) is not over-rated at that sum.

2. But who is to translate the work? Dr. Montucci's Dictionary, now in the press, must indeed be a valuable performance, (judging from the genuineness of the materials and the erudition of the compiler,) and it will be of considerable use to any translator whether in China or in England. But will the united labours of Dr. Montucci and Dr. Hager ever produce a chapter of the Bible which will be intelligible to a native of China? Without the aid of learned natives of the country to write their own language, or to hear it read by the translator, no work of this kind can be proscuted with any confidence of its utility. This has been sufficiently proved to us in the versions in *other* Oriental languages (much more simple than the Chinese) which have been undertaken at the College of Fort-William. Even the Arabic Bible, which is now republishing in England, can never be useful as a popular work in Arabia, it being composed in the classic, and not in the vernacular dialect of that country. For a similar reason the old Persian translation is of no use in Persia.

3. But even supposing a Chinese version of the Scriptures to have been executed in England; how is it to be printed? or in what form presented to the Chinese? Has it been seriously proposed to print it in a moveable type, and on English paper! It ought to be printed, not in the moveable type, nor in the stereo-type, but in the mode commonly used in China. The characters are by the Chinese engraved on a tablet of wood the size of the page, and the impression is thrown off, as by copperplates in England. At Canton, the dispatches from Pekin which arrive in the morning, are put into the hands of the engraver, and the newspaper is thrown off in the afternoon of the same day. We have Chinese artists now in Calcutta, who engrave on wood with neatness and accuracy; and who are competent to engrave the whole of the Scriptures in the Chinese manner; and to print them on China paper, and in such a form, that the book shall appear to have been published in China.

If in this projected translation at home, the real object be *utility* to the Chinese people, by affording to them a faithful record of the revealed word of God in their vernacular tongue, we have no hesitation in affirming that that object will be attained with more certain advantage, by remitting one-fourth of the sum, which it has been proposed to embark in the undertaking in England, to the College of Fort-William in Bengal: which institution, it may be observed, (independently of this particular object, and considered merely as the fountain of Christian knowledge to the Oriental world,) is well entitled to the ample support of every Christian church and religious society in Europe.

4. Since the College Report of Literature, published in September last, (1804,) a commencement has been made in translating the scriptures in the Chinese language. The book of Genesis and the Gospel of St. Matthew are in course of translation; and some chapters of each have already been printed off.

The translator is Johannas Lassar, a native of China, and professor of the Chinese language, assisted by a Chinese moonshee. He was lately employed by the Portuguese government at Macao, in conducting a correspondence with the court at Pekin. Being an Armenian Christian, he translates from the Armenian Bible.

It must be known to some of the learned in Europe, that the Armenian version of the Scriptures is one of the most accurate extant. It is also remarkable for its antiquity; being among the first translations after the Septuagint; and is styled by the learned Orientalists, Golius and La Croze, the "queen of versions." Though the Armenian language have no affinity to the Hebrew, or to any other language in the world, it abounds in the Oriental idiom; and this Bible is therefore considered by us as eminently useful in collating new versions in the Oriental tongues. The translators of the Armenian Bible (called the Interpreters) were famed for their piety and learning; their lives are recorded in Armenian history in the fifth century of our æra, and their translation is reverenced by their nation as an inspired work. From this Armenian original, our translator (who is ig-

norant of the Greek and Hebrew languages) is enabled to render a faithful version into the language of China.

We expect soon to be in possession of those portions of the Scriptures which have been translated into the Chinese language by the Romish missionaries; and which are interspersed in their missals, and catechetical books. These specimens will be of use in the general collation of the text, and particularly in translating proper names; since it would be improper to deviate unnecessarily from the expressions already familiar in China.

The mode which has been adopted for editing the Chinese Bible, is the following:

Each verse is printed in English, in columns of one or two lines, from the top to the bottom of the page, and the Chinese version is printed in the usual manner, in a corresponding column. The English is introduced with a view to render the work a good class book for students in the Chinese language. The whole is translated in the Mandarine dialect; but wherever there appears a danger of the sense being misunderstood, there are marginal readings in the familiar dialects.

5. On the expediency of publishing the Scriptures in China, we shall offer a few observations.

It is the solemn duty of our imperial nation to diffuse Christian knowledge throughout the world at all times; but more particularly at those periods, when the providence of God shall point out to her the *means* of doing it, and at the same time, offer to her *advantage*, by the execution. To the East and West of peaceful Hindostan, there is a "shaking of the na-"tions." This seems to be favorable not only to our own stability, but to the extension of our civilizing influence in Asia. The Wahabians to the West are extinguishing Mahomedanism. And the enemies of the Tartar dynasty in China threaten the overthrow of that ancient government. After a slumber of many ages, that mighty empire seems to be on the eve of a terrible convulsion. The spirit of insurrection which broke forth about five years ago in the western provinces, is now diffusing itself towards the eastern parts of the

empire; and a prophecy is spread abroad that the end of the Tartar dominion is at hand.

The Chinese are permitted by existing law, to choose what religion they please; the present emperor and his court profess one faith, and the people another. They are a curious and inquisitive race, and would most certainly read any *new* book which should be put into their hands. "The press in China," says Mr. Barrow, "is as free as in England, and the profession of print-"ing open to every one. It was the press in Europe "that openad a free access to the doctrines of that reli-"gion, which of all others, is best calculated for the "promotion of individual happiness and public vir-"tue."* The copies of the bible would soon be multiplied in China. If an individual (a prime mover of the revolutionary opinions in Europe) found means to send his "Rights of Man" to China,† shall not our national zeal in the defence of truth and of social happiness urge us to diffuse among that people a code of nobler principles? There are no arguments against this measure of a benign philosophy and true philanthropy, but those which are contained in the Books of Voltaire and Rousseau.

6. The British nation, though so intimately connected with China by commercial negociation, has no institution for instruction in the Chinese language at home or abroad. The consequences of such disadvantage, on our *influence*, our *character*, and our *commerce* at Canton, are well illustrated by an authentic historian, who had the best opportunities of obtaining information on the subject.‡

If it be possible any where to furnish to Europeans the means of regular instruction in the Chinese language, it may be expected at the College of Fort William in Bengal; our propinquity to China affording opportunities of obtaining a constant supply of teachers and books; and of maintaining a regular correspondence with its learned men. Our territories on the

* See Barrow's Travels, page 392. † Ibid. 396.

‡ John Barrow, Esq. Secretary to Lord Macartney's Embassy, See his Travels in China, page 616. Mr Barrow is the only writer from Kircher downwards, who has *illustrated* China.

continent are contiguous to the Chinese frontier; and our islands are resorted to by the Chinese people.

The French are at this time cultivating the Chinese language with great assiduity; and no doubt with a prospect of certain advantage. We have in India satisfactory evidence that they meditate an embassy to China, or a *descent* on Cochin China, as soon as peace in Europe shall give them opportunity.§ "The French," says Mr. Barrow, "aware of the solid advantages "that result from the knowledge of languages, are at "this time holding out every encouragement to the stu- "dy of Chinese literature; obviously not without de- "sign. They know that the Chinese character is un- "derstood from the gulf of Siam to the Tartarian Sea, "and over a very considerable part of the great Eastern "Archipelago; and that the Cochin Chinese, with "whom they have already firmly *rooted* themselves, use "no other writing than the pure Chinese character, "which is also the case with the Japanese. It is to be "hoped therefore that the British nation will not neg- "lect the means of being able to meet the French, if ne- "cessary, even on this ground.¶

§ During the short interval of the last peace, this expedition was talked of publickly at the Mauritius; and mentioned to the English there as a project of France, to which the British government could not possibly have an objection.

¶ Barrow's Travels in China, page 615.

THE STAR IN THE EAST,

WITH THREE NEW

SERMONS,

PREACHED ON VARIOUS OCCASIONS,

BY

THE REV. CLAUDIUS BUCHANAN, L. L. D.

SERMON I.

MATTHEW II. 2.

"*For we have seen his Star in the East, and are come to worship him.*"

WHEN, in the fulness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased the Divine Wisdom that the manifestation of the Deity should be distinguished by a suitable glory: and this was done, by the ministry of Angels, by the ministry of men, and by the ministry of Nature herself.

First, This was done by the ministry of *Angels;* for an Angel announced to the shepherds "the glad tidings of "great joy which should be to all people;" and a "multitude of the heavenly host sang Glory to God "in the Highest, on earth peace, good-will toward "men."

Secondly, It was done by the ministry of *Men;* for illustrious persons, divinely directed, came from a far country, to offer gifts, and to do honor to the new-born King.

Thirdly, It was done by the ministry of *Nature.* Nature herself was commanded to bear witness to the presence of the God of Nature. A Star or Divine Light, pointed out significantly from heaven the spot upon earth where the Saviour was born.

Thus, I say, it pleased the Divine Wisdom, by an assemblage of heavenly testimonies, to glorify the incarnation of the Son of God.

All these testimonies were appropriate; but the *Journey* of the *Eastern Sages* had in it a peculiar fitness.

We can hardly imagine a more natural mode of honouring the event than this, that illustrious persons should proceed from a far country to visit the child which was born Saviour of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear their testimony against that nation which rejected it. They came as the *representatives* of the whole heathen world; not only of the heathens in the East, but also of the heathens in the West, from whom *we* are descended. In the name of the whole world, lying "in darkness, and in the shadow of death," they came inquiring for that Light which, they had heard, was to visit them in the fulness of time. "And the Star "which they saw in the East went before them, till it "came and stood over where the young child was. "And when they were come into the house, they fell "down and worshipped him; and when they had opened "their treasures, they presented unto him gifts, gold, "and frankincense, and myrrh;" and they departed into their own country.

Do you ask how the Star of Christ was understood in the East? Or why providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the "*Star* that should arise out of Jacob;" and the rise of the Star in Jacob was notified to the world, by the appearance of an actual star.

We learn from authentic Roman history, that there prevailed "in the East" a constant expectation of a Prince, who should arise out of Judea, and rule the world. That such an expectation did exist, has been confirmed by the ancient writings of India. Whence, then, arose this extraordinary expectation, for it was found also in the Sybilline books of Rome?

The Jewish expectation of the Messiah had pervaded the East long before the period of his appearance. The Jews are called by their own prophet the "Expecting people*," (as it may be translated, and as some of the Jews of the East translate it,) the "people looking for "and expecting One to come." Wherever, then, the

* Is. xviii. 2. "The people meted out," in our translation.

ten tribes were carried throughout the East, they carried with them their *expectation*. And they carried also the prophecies on which their expectation was founded. Now one of the clearest of these prophecies runs in these words: "There shall come a *Star* out of Jacob." And as in the whole dispensation concerning the Messiah, there is a wonderful fitness between the words of prophecy and the person spoken of, so it pleased the Divine Wisdom that the rise of the Star in Jacob should be announced to the world by the appearance of an actual Star, (for by what other means could the great event be more significantly communicated to the remote parts of the earth?) and this actual Star, in itself a proper emblem of that "Light which was to "lighten the Gentiles," conducted them to Him who was called in a figure the Star of Jacob, and the "glory "of his people Israel;" and who hath said of himself, (Rev. xxii. 16,) "I, Jesus, am the bright and morning "Star."†

But again, why was the East thus honoured? Why was the East, and not the West, the scene of these transactions? The East was the scene of the first revelation of God. The fountains of inspiration were first opened in the East. And, after the flood, the first family of the new world was planted in the East; I mean the East in relation to Judea. Besides, millions of the human race inhabit that portion of the globe. The chief population of the world is in these regions. And in the middle of *them* the Star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the West; bearing tidings to the world that the Light was come, that the "Desire of all Nations" was come. Even to Jerusalem herself they brought the first intimation that her long-expected Messiah was come.

Now, my brethren, as the East was honoured in the first age, in thus pointing out the Messiah to the world; so now again, after a long interval of darkness, it is bearing witness to the truth of his religion; not indeed

† The Jews used to speak of their Messiah under the appellation of *Bar Cocab*, or "the Son of the Star;" and false Christs actually assumed that name.

by the shining of a Star, but by affording luminous evidence of the divine origin of the Christian Faith. It affords evidence, not only of the general truth of its *history*, but of its peculiar *doctrines;* and not of its doctrines merely, but of the *divine power* of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is, that "we have seen "his Star in the East, and are come to worship him."

And when these evidences shall have been laid before you, you will see that the Time is come for diffusing His religion throughout the world; you will "offer gifts" in His name for the promotion of the work; and you will offer up prayers in its behalf, "that God would "be pleased to make his ways known, his saving health "unto all nations."

In this discourse, we propose to lay before you,

1st. EVIDENCES of the *general truth* of the Christian Religion, existing in the East.

2dly. EVIDENCES of the *divine power* of that Religion exemplified in the East.

I. The *general truth* of the Christian Religion is illustrated by certain evidences in the East. Of these we shall mention the following.

1. Ancient writings of India, containing particulars of the *history* of Christ.

2. Certain doctrines of the East, shadowing forth the peculiar doctrines of Christianity, and manifestly derived from a common origin.

3. The state of the *Jews* in the East, confirming the truth of ancient prophecy.

4. The state of the *Syrian Christians* in the East, subsisting for many ages, a separate and distinct people in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the *history* of the gospel. There have lately been discovered in India, certain Shanscrit writings containing Testimonies of Christ. They relate to a Prince who reigned about the period of the Christian æra; and whose history, though mixed with fable, contains particulars which correspond, in a

surprising manner, with the advent, birth, miracles, death, and resurrection of our Saviour. The event mentioned in the words of the Text is exactly recorded, namely, That certain holy men, directed by a Star, journeyed toward the West, where they beheld the incarnation of the Deity.*

These important records have been translated by a learned Orientalist†, and he has deposited the originals among the archieves of the Asiatic Society. From these, and from other documents, he has compiled a work, entitled, "The History of the introduction of the Christian Religion into India; its progress and decline;" and at the conclusion of the work he thus expresses himself: "I have written this account of Christianity "in India with the impartiality of an Historian; fully "persuaded that our holy Religion cannot receive any "additional lustre from it."

Thus far of the *history* of the Gospel.

2. We are now to notice certain *doctrines* of the East, shadowing forth the doctrines of Christianity.

The peculiar doctrines of the Christian Religion are so strongly represented in certain systems of the East, that we cannot doubt the source whence they have been derived. We find in them the doctrines of the Trinity, of the incarnation of the Deity, of the Atonement for sin, and of the influence of the Divine Spirit.

First, The doctrine of the *Trinity*. The Hindoos believe in *one* God Brahma, the creator of all things: and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons throughout every part of India. And what proves that they hold this doctrine distinctly, is, that their most ancient representation of the Deity is formed of one body and three faces. Nor are these representations confined to India alone; but they are to be found in other parts of the East.

Whence, then, my brethren, has been derived this

* This testimony of the Hindoo writer accords with that of *Chalcidius*, the ancient commentator on Plato, who adds, "That the "infant Majesty being found, the wise men worshipped, and gave "gifts suitable to so great a God."

† Mr. Wilford.

idea of a TRIUNE God? If, as some alledge, the doctrine of the Trinity among Christians be of recent origin, whence have the Hindoos derived it? When you shall have read all the volumes of Philosophy on the subject, you will not have obtained a satisfactory answer to this question.

Secondly, The doctrine of the *Incarnation* of the Deity. The Hindoos believe that one of the persons in their Trinity, and that, too, the second person,) was "manifested in the flesh." Hence their fables of the incarnations of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity, is found over almost the whole of Asia.

Whence, then, originated this idea, that "God should "become man, and take our nature upon him?" The Hindoos do not consider that it was an Angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse. We cannot doubt whence this peculiar tenet of religion has been derived. We must believe that all the fabulous incarnations of the Eastern Mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it.

Thirdly, The doctrine of *Atonement* for Sin, by the shedding of blood. To this day in Hindostan, the people bring the Goat or Kid to the Temple; and the Priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan. Throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then, that some of you in this country say that there is no atonement! For, ever since "Abel of-"fered unto God a more excellent sacrifice than Cain;" ever since Noah, the father of the new world, "offered "burnt-offerings on the Altar," sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that "without shedding of "blood there is no remission of sin."

Fourthly, The doctrine of the influence of the *Spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted

that the "divine spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence is called the "man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God!

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidential, they would be less important. But they are not casual; as every man who is versed in the Holy Scriptures and in Oriental Mythology well knows. They are general and systematic. Was it ever alleged that the Light of Nature could teach such doctrines as these? They are all *contrary* to the Light of Nature.

These, my brethren, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance, illustrating the truth of the Christian religion in the East, is the state of the *Jews*. The Jews are scattered over the whole face of the East, and the fulfilment of the *prophecies* concerning them is far more evident in these regions than it is here among Christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations, and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

By express prophecy the Jews were sentenced to become "the scorn and reproach of all people;" and "a proverb and by-word among all nations." Now, that their stubborn unbelief should be a reproach to them among Christian nations here in the West, is not so strange; that they should be a proverb and by-word among those who had heard the prophecy concerning them, is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the East; in the very words of prophecy, "trodden down of the heathen;" trodden down by a people who never heard the name of Christ: who never heard that the Jews had rejected Christ; and who, in fact, *punished the Jews, without knowing their caime:* this, I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the Christian religion in the East, is the state of the *Syrian Christians*, subsisting for many ages a separate and distant people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem.

We may contemplate the history of this people existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion: and in this sense it may be truly said, "We have seen his Star in the East."

The probable design of the Divine Providence, in preserving this people, appears to be this: That they should be a *seed* of the Church in Asia: that they should be a special instrument for the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian Faith.

And this shall suffice as to the testimonies of the general truth of Christianity existing in the East.

II. We proposed, in the second branch of the discourse, to lay before you some evidences of the *divine power* of the Christian Religion exemplified in the East.

To say that Christianity has been propagated in the East, *as* other religions have been propagated, is to say nothing. It is little to say that thousands have adopted the *name*, and that it pervades populous provinces. For three centuries past, the Romish Church has diffused the *name* of Christianity throughout the East; and this success demonstrates how practicable it is to "propagate our religion," in the common sense of that expression,) throughout all nations of the world. Providence seems to have ordained this previous labour of the Romish Church, to facilitate the preaching of the true Gospel at the appointed time; for Christianity is found even in its worst form to possess a moral and civilizing efficiency.

But it is in the East, as it is in the West—all are not Christians who are called Christians. "He is not a "Christian, who is one outwardly; neither is that bap-"tism which is outward in the flesh." The fact was, the Romish Church preached Christianity in the East, *without the Bible.*

Let us now inquire what has been the consequence of sending the Bible to the East. It is nearly one hundred years since the Bible was sent to the Hindoos; but not by our country. This honor was given to the Protestant churches of Denmark and Germany. It was sent to a certain nation in the South of India; for there are many nations in Hindostan. What then was the effect of giving them the Bible? It was the same as that which followed the giving the Bible to us, while we lay in almost Hindoo darkness, buried in the ignorance and superstition of the church of Rome. It gave light and knowledge; God blessed his own word to the conversion of the heart, and men began to worship him in sincerity and truth.

That province in India, which was blessed with the Bible, hath since "seen a great Light." During nearly the whole of the last century, multitudes of Hindoos (both heathens and Roman Catholics) became members

of the Protestant Church, one generation after another; and amongst them there has ever been found, according to the records of the Mission,* such a proportion of serious piety, as you might expect to find, when the Gospel is preached with faithfulness and zeal.

During the whole of the last century, Providence favored them with a succession of holy and learned men, educated at the Universities of Germany: among whom was the venerable SWARTZ, called the Apostle of the East; and others not much inferior to him; men whose names are scarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the South of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul;* and the first translation of the Bible in that language, was made, as we said, about a hundred years ago. Like Wickliffe's Bible with us, it became the father of many versions, and, after a succession of improved editions, it is now considered by the Brahmins themselves (like Luther's Bible in German) as the classical standard of the Tamul tongue.

A Jubilee has lately been celebrated in India, in honour of the Gospel. In the month of July, 1806, a Jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first Protestant Missionaries on the 9th of July, 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the Gospel first visited their land, was to them "the "year of Jubilee." The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people, as we were informed, walked in procession to their churches, carrying palms in their hands, and singing the 98th Psalm; and, after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day. The sermon at the Jubilee of Tritchinopoly was preached by their aged Minister, the Rev. Mr. Pohle, from these words: "Go ye, therefore, and teach all nations; baptizing

* These records are published in upwards of 30 vols. thick 4to.

"them in the name of the Father, and of the Son, and "of the Holy Ghost."*

These were the effects of sending the Bible to the East. Men were "brought to a knowledge of the "truth;" and at the end of a hundred years, the natives kept the Jubilee of the *Bible*.

Such, my brethren, was the Light in the South of India. And now a Light hath sprung up in the North, of which you have heard. Our own country hath begun, though late, to dispense "the word of Life." And although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India.

Our own country hath at length assumed an interest in diffusing the Gospel. "In the fulness of time," we trust, her different societies have come forth, as with one consent, to begin the work of evangelizing the East. "In the fulness of time," we trust, hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations; for if they teach the religion of the Bible, their labour will be blessed. We have no contentions in India, like those in Britain, between Protestants of different names. There they are all friends. The strife there is between light and darkness; between the true God and an idol. So liberal and catholic is the Christian in Asia (while he looks over the map of the World, and can scarcely find where the isle of Britain lies) that he considers even the term "Protestant," as being in a certain degree exclusive or sectarian. "The religion of the Bible," or "the "religion of Christ," is the name by which he would describe his creed. For when the idolater once abjures his own cast for the Gospel, he considers the differences of Protestants, (if he ever hear of them) as being very insignificant. Indeed he cannot well understand

* See Accounts of the "Society for Promoting Christian Knowledge," just published.

them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then, I say, to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the Gospel (Mark ix. 38 :) "And John answering "said, Master, we saw one casting out Devils in thy "name, and he followeth not *us* ; and we forbad him, "because he followeth not *us*. But Jesus said, "FORBID HIM NOT."

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending Missions to the East. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the Christian religion. It will not be believed that an attempt should have been made to prove by argument, that it was wrong to make known the revelation of the true God to our fellow-men ; or if, in some instances, it might be permitted (as in the case of *remote* nations) that we ought not to instruct *that* people who were affirmed to be the *most* superstitious, and the *most* prejudiced; and who were *our own* subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend the traffic in *slaves*, and that books were written to show that it was humane in its character, just in its principle, and honourable to our nation. The discussion, therefore, that has taken place on the civilization of the East, has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all its relations. Even to some of those persons who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the *religious* world, they would say they had never heard there *was* such a world ; so some from India hazarded an opinion concerning the "inveterate prejudices" of certain tribes in the East, who scarcely knew the geography of the country where they lived ; what their religion was, or whether they had any religion at all. They had seen no Star in the East ;

they had heard of no jubilee for the Bible. Like the spies of Israel who brought back "an evil report" from Canaan, they reported that India was no "land of pro-"mise" for the Gospel; that the land was *barren*, and that the men were *Anakims*. But the faithful Swartz gave another testimony. He affirmed that it is "exceeding good land;" and "his record is true." He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices, and superstitions; he who restored the Christian character to respect, after it had fallen into contempt: who was selected by the natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life, and honoured in his death;* this good man, I say, differed in opinion from some, who have lately ventured to give a judgment in this mat-

* At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do honour to his memory in the presence of his Braminical Court. *He covered the body with a gold cloth, and shed a flood of tears.* He afterwards composed an epitaph, for him whom he called "his father and his friend," and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian churches of Tanjore.

The English also have pronounced a noble and affecting encomium on the character of this estimable Missionary.

The Honourable the East-India Company have sent out to Madras a monument of marble to be erected in the Church of St. Mary at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it, in their general letter, dated the 29th of October, 1806, "As a testimony of the "deep sense they entertained of his transcendent merit, of his un-"wearied labours in the cause of religion and piety, and of his "public services at Tanjore, where the influence of his name and "character was, for a long course of years, productive of impor-"portant benefits to the Company." The Honourable court further adds. "On no subject has the Court of Directors been more "unanimous than in their anxious desire to perpetuate the mem-"ory of this eminent person, and *to excite in others an emulation of "his great example.*" They direct finally, "that translations shall "be made of the epitaph into the country languages, and publish-"ed at Madras; and that the native inhabitants shall be encoura-"ged to view the monument."

ter: he affirmed that it was England's DUTY to make known the Revelation of the true God to her Indian subjects.

In the mean time, while men hold different opinions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissentions; nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a very singular mistake which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of Christianity in India, if we wish to do so; if such a measure should be recommended by what is called "a wise "policy." But we have *no* power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great-Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the Gospel, regardless of our opinions or authority.

The dispute in this country, relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the Jewish doctors in the gospel, concerning our Saviour's power "to forgive "sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, "thy sins are forgiven; thy faith hath saved thee; go "in peace." Then began the Pharisees to say within themselves, "Who is this that forgiveth sins also?" But she felt in herself that she was healed, and leaving the doctors to dispute whether "her faith could save "her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the

Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and he who hath promised his presence "when "two or three are gathered together in his name, is "there in the midst of them to bless them, according "to his word." These scenes I myself have witnessed; and it is in this sense in particular I can say, "We have seen his Star in the East, and are come to "worship him."

Thus far we have spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no laborers, and no access. And this I do to show you, that whether we assist in the work or not, it is God's will *that it should begin*. You have hitherto been contemplating the Light in India. We are now to announce to you, that a Light hath appeared in Arabia, and dawned as it were, on the Temple of Mecca itself.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel

together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a (Bible, as is supposed,) belonging to a Christian from Armenia, then residing at Cabul*. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "I *had no pity*. I caused my servants to "seize him, and I delivered him up to Morad Shah, "King of Bochara. He was sentenced to die, and a "herald went through the city of Bochara, announcing "the time of his execution. An immense multitude "attended, and the chief men of the city. I also went "and stood near to Abdallah. He was offered his life, "if he would abjure Christ, the executioner standing "by him with his sword in his hand. No,' said he, (as "if the proposition were impossible to be complied "with) 'I cannot abjure Christ.' Then one of his hands "was cut off at the wrist. He stood firm, his arm hang-

* The Armenian Christians in Persia have among them a few copies of the Arabic Bible.

"ing by his side with but little motion. A physician, "by desire of the king offered to heal the wound, if he "would recant. He made no answer, but looked up "stedfastly towards heaven, like Stephen the first mar- "tyr, his eyes streaming with tears. He did not look "with anger towards *me*. He looked at me, but it was "benignly, and with the countenance of forgiveness. "His other hand was then cut off. "But, Sir," said Sabat, in his imperfect English, "he never *changed*, "he never *changed*. And when he bowed his head to "receive the blow of death, all Bochara seemed to say, "'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English Church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language.

* One of those copies sent to India by the "Society for Promo- "ting Christian Knowledge."

This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi,) "*Happy News for Arabia;*" written in the Nabutte, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts*.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India, (a voyage of two months,) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat and

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's College, Cambridge, Chaplain to the East-India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labors. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat, soon after his arrival in Bengal, visited the Baptist Missionaries at Serampore, and remained there for two months and a half, that is, from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn, in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martyn was senior Wrangler in mathematics at Cambridge, in the year 1801.

wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian religion recently exemplified in the East. The conversions of Abdallah and Sabat seem to have been as evidently produced by the Spirit of God, as any conversion in the primitive church. Other instances have occured in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which in other nations, have announced the approach of general illumination. John Huss, and Jerome of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are at this day, in Bochara and Arabia.

What conclusion, then, shall we draw from these facts? It is this: that the time for diffusing our religion in the East is come. We shall notice some other particulars which encourage us to think that the time is come.

1. The minds of good men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardor is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the Scriptures are carried on, not only in the languages of India, Persia, and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another centre of translation for the East, particularly for the numerous nations of the Tartar race. The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become

the scene of different missions and translations. North and South America are sending forth the Scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador, and Austral Asia. We might almost say, "There is no speech nor language where their voice is not heard."

And this spirit for the diffusion of the truth, is not confined to Britain. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America. We are encouraged, then, to believe, that the time is come, in the first place, by the *consent* of *good men*. When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are "looking for the consolation of Israel;" as it is expressed in these words, "Thy kingdom "come."

2. Another circumstance indicating that the time is at hand, is the general contemplation of the *prophecies*. The prophecies of Scripture are at this time pondered as seriously in Asia as in Europe. Even the Jews in the East, begin to study the oracles of the prophet Isaiah. And, what is more important, the prophecies begin to be published among heathen nations; and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The holy Scriptures are translating into various languages.

When the Gospel was first to be preached to all nations, it was necessary to give a diversity of *tongues*; a *tongue* for each *nation*; and this was done by the Divine Power. But in this second promulgation, as it were, of the Gospel, the work will probably be carried on by a diversity of *translations*, a diversity of Scriptures; a *translation* for each *nation*. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of Scriptures.

4. Another circumstance, which seems to testify that this work is *of God*, is the commotion in the bands of Infidelity *against it*. "Herod is troubled, and all Jeru-"salem with him." A spirit hath issued from the

mouth of infidelity, which rageth against Him whose Star appeared in the East, and would destroy the work in its *infancy*. It rageth not against the Romish Church in the East, though that be Christian; nor against the Armenian Church in the East, though that be Christian; nor against the Greek Church in the East, though that be Christian; but it rageth against the religion of the New-Testament, that vital religion which aims at the conversion of the hearts of men.

Our Saviour hath said, "The Gospel shall be published among all nations." But these resist the Divine Word, and say it cannot be published in all nations. Our Lord hath said, "Go ye into all the world, and "preach the Gospel to every creature." But these allege that the Gospel cannot be preached to every creature, for that "the bond of superstition is too strong, or "that the influence of Christianity is too weak."

These are ungarded words, and ought not to be heard in a Christian country. These are presumptuous words, arraigning the dispensation of the Most High. Such words as these were once spoken by the philosophers of Greece and Rome, but the Gospel prevailed, and first erected its dominion among *them*. In process of time the barbarous nations of Europe yielded to its sway, of which *we* are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the Gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come for diffusing the Light of Revelation, is the *revolution of nations*, and "the signs "of the times."

Men of serious minds, who are erudite in Holy Scripture, and in the history of the world, look forward to great events. They judge of the future from the past. They have *seen* great events; events which, twenty years ago would have appeared as incredible as the *conversion of the whole world to Christianity*.

At no former period have the judgments of heaven been so evidently directed against the nations which are called Christian, as at this day. It is manifest that God hath a controversy with his people, whatever be the

cause. The *heathen* world enjoys a comparative tranquility. But *Christian* nations are visited in quick succession by his awful judgments. What, then, is the cause of the judgments of God on his Christian people?

If we believe the declarations of God, in his Holy Word, we shall ascribe the judgment of Christian nations, at this day, to their rejecting, so generally the testimony of Christ. That nation which first "denied his "name before men," was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God's just and retributive Providence. That kingdom which first seduced others by its infidelity, is now become the instrument of their punishment. The same retributive Providence is "making inquisition for the blood of the "saints." The massacres, fires, and anathemas of a former day, filled the minds of men with dismay. *We* forget these scenes, but all things are present with God. And as a nation cannot be punished as a nation in the next world for its iniquity, it must be punished in this world; and its "sins will be visited to the third and "fourth generation." For a long time, (as men count time,) God kept silence; but the day of retribution is come at last, and the seats of the inquisition must be purged with blood.

From the fury of these desolating judgments *we* have hitherto been preserved. "Righteousness exalteth a "nation." (Prov. xvi. 24.) It would appear as if God would thus do honor to a Church holding pure doctrine, and to a State united with that Church which hath defended the true Faith, amidst the superstitions and corruptions which have so long reigned in the Christian world. Latterly, indeed, it should seem as if God had selected this nation, as formerly his chosen people of Israel, to preserve among men a knowledge of the true religion; for we have been called to stand up, as it were, "between the living and the dead," in defence of Christian principles. And although it be true that we have fought rather for our country, than for our religion, yet it is also true that religion is, in present cir-

cumstances, identified, in a certain degree, with the existence of our country. And we trust, that it is in the purpose of Providence, by saving the one, to save the other also.

Let this nation, then, weigh well what it is, in God's moral administration of the world, which saves *her* at this period. Let her beware of infidelity, and of that moral *taint* which ever accompanies it. Is it true that any of our chief men begin to "laugh at vice," like Voltaire! Let us recal to view the experience of France. We beheld infidelity gradually infecting that nation, even as poison passeth through the human frame, till the whole body of the great was saturated. Then was their iniquity full, and God's judgment began. Now, though it be true that the faith of our church is pure, that "she holdeth the head," that she is founded on the Prophets, Evangelists, and Apostles; though it be true that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal, and pure charity; men who are called by our Saviour "the light of the world," and "the salt "of the earth;" yet it is equally certain that the greater part of her members are not of that description. It is certain that the *spot* of moral disease begins to be visible at a distance. And we know not but that the true state of the nation may be this, that there is just "salt" enough, (to use the figure of the Gospel,) to preserve the body from corruption.

Let us then weigh well *what it is* which, in the present circumstances of the world, saves this nation. If it be the divine pleasure to save *us*, while other nations are destroyed, it cannot be on account of the *greatness of our empire*, or of our *dominion by sea*, or of our *extended commerce*. For why should the moral Governor of the world respect such circumstances as *these?* But if we are spared, it will be, we believe, on account of our *maintaining the pure religion of Christ as the religion of our land, and of our promoting the knowledge of that religion, and of the blessed principles which accompany it, throughout the rest of the world.* This may be a consideration worthy of the divine regard. And this, though it be no pledge of our duration, is the chief as-

surance of our perpetuity. On this chiefly, (viz. our being an instrument of good to the world,) must depend our hope of surviving the shocks and convulsions which are now overwhelming the other nations of Europe.

Let us now recapitulate the evidences noticed in this discourse, which encourage us to believe that the time is come for disseminating the knowledge of Christianity in the heathen world.

1. The facility with which Christianity is propagated generally in Asia, wherever the attempt has been made.

2. The peculiar success that has attended our own endeavours to promote the religion of the Bible.

3. The conversion of illustrious persons in Asia, by means of the Bible alone.

4. The translation of the Bible into almost all the languages of Asia; promising, as it were, a second promulgation of Christianity to the East.

5. The general contemplation of the prophecies in Europe and Asia.

6. The general commotion among the bands of infidelity, who are hostile to the design, both in Europe and Asia.

7. The consent of good men, in all Christian nations, to promote the design. And,

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations.

Behold, then, my brethren, the great undertaking, for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: Every man, who hath felt the influence of religion on his own heart, will desire to extend the blessing to the rest of mankind; and no one who hath lived without a concern about religion, will be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not

willing to be thought hostile to the work. But there is no *neutrality* here. "He that is not with Christ," in maintaining his kingdom on earth, "is against Him." And so it appeareth to "God, who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which he must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the "record which God hath given of his Son." And no man "receiveth this record," in sincerity and truth, who will not desire to make it known to others. You have heard of the conversion of Mahometans and Hindoos. Yes, our Lord hath said, "Many shall come "from the East and from the West, and shall sit down "with Abraham, and Isaac, and Jacob, in the kingdom "of Heaven: but the children of the kingdom shall be "cast out."

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe that in this discourse I have distinguished between the *name* of Christianity and the *thing*. For it seems there are some who have departed from the ancient principles of our reformation, who admit the *existence* of the Spirit of God, but deny his *influence;* who agree not with the Apostle Paul, that the "Gospel cometh to some in *word* "only," and to others "in *power*, and in the Holy Ghost, and in much assurance;" and who seem to forget what our Saviour hath said of the "*broad* road" and the "*narrow* way." Begin, then, the important inquiry; for "the time is short," and this question will soon be brought to issue before an assembled world. In the mean time I shall offer to you my testimony on this subject.

The operation of the grace of God, in "renewing a right spirit within us," (Ps. li.) is a doctrine professed by the whole faithful Church of Christ militant here on earth. The great author of our religion hath himself delivered the doctrine, in the most solemn manner to

the world. "Verily, verily, I say unto you, Except a "man be born again, he cannot see the kingdom of "God." *Verily, verily:* it is an undoubted truth, an unchangeable principle of the heavenly dispensation, that, except a man be renewed in mind by the Spirit of God, he shall not have power even to *see* or behold the kingdom of God. What, though many in our day deny this doctrine? A whole nation denied a doctrine, greater, if possible, than this. The very name and religion of Christ have been denied in our time. But if our Saviour hath declared any one doctrine of the Gospel more clearly than another, it is this of a spiritual conversion; and the demonstration of its truth is found in all lands where his gospel is known.* Christians, differing in almost every thing else, agree in this. Differing in language, customs, colour, and in country; differing in forms of worship and Church government, in external rites and in internal order; they yet agree in the doctrine of a change of heart, through faith in Christ; for this hath been the grand characteristic of Christ's religion among all nations, tongues, and kindreds, where the Gospel hath been preached, through all ages down to this day. This is, in fact, that which distinguishes the religion of God, in Asia, from the religions of *men*. In every part of the earth where I myself have been, this doctrine is proclaimed, as the hope of the sinner, and the glory of the Saviour. And again, in every place it is oppo-

* The late learned and judicious PALEY has given his dying testimony to the truth of this doctrine. (See his sermons, p. 119.) "A change so entire, so deep, so important as this, I do allow to "be a CONVERSION; (he had said before, 'there must be a rev-"olution of principle: there must be a revolution within;') and "no one who is in the situation above described, can *be saved* with-"out undergoing it; and he must necessarily both be sensible of "it at the time, and remember it all his life afterwards. It is too "momentous an event ever to be forgot. A man might as easily "forget his escape from ship-wreck. Whether it was sudden, or "whether it was gradual, if it was effected (and the fruits will "prove that,) it was a *true conversion;* and every such person may "justly both believe, and say it himself, that he was converted at a "particular assignable time."

Paley here speaks the language of the true Church of Christ, in all ages and nations.

sed, in a greater or less degree, by the same evil passions of the human heart. In rude nations, the same arguments are brought against it, in substance, which are used here in a learned country. Among ignorant nations, a term of reproach is attached to serious piety, even as it is here among a refined people; *thereby proving* what our Lord hath taught, That the superior goodness inculcated by his Gospel would not be agreeable to all men; and that some "would revile and speak evil of his disciples, for righteousness' sake;" *thereby proving* what the Apostle Paul hath taught, That "the Cross of Christ is an offence" to the natural pride of the human heart; that "the carnal mind is enmity against God;" and that "the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned."

I have thought it right, my brethren, to deliver to you my testimony at this time; to assure you that the Gospel which begins to enlighten the East, is not "another gospel," as the Apostle speaks, but the same as your own. There is one Sun; there is one Gospel; "There is one Lord, one Faith, one Baptism;" and there is one JUDGMENT. May we be all prepared to give our answer on that day!

My brethren, you are now invited to contribute some aid toward the extension of the religion of Christ. You are now called on to give *your* testimony to its truth. You are now, as it were, to present "your gifts" before Him who was born Saviour of the world; and to send back those "glad tidings" to the East, which the East once sent to you, namely, that the Light is come, that "the Desire of all nations is come." Let every one who prays with his lips, "Thy kingdom come," prove to himself, at this time, his own sincerity, that he really desires in his heart that the kingdom of Christ should come. Blessed is the man who accounts it not only a duty, but a privilege, to dispense "the word of life" amongst his fellow-men. It is indeed, a privilege, and so you will account it hereafter, when you shall behold all nations assembled before the judgment seat of Christ. You will then reflect with joy that you were enabled, at

this time, "to confess His name before men," and to afford some aid for the "increase of his government" and glory upon earth. And let every one who lends this aid accompany it with prayer, that the act may be blessed to himself in awakening his mind more fully to the unutterable importance of the everlasting Gospel.

SERMON II.

MATT. v. 14. *Ye are the Light of the World.*

"IN THE BEGINNING was the WORD, and the Word was with God, and the word was God," John i, 1. "And the Word was made FLESH, and dwelt among us; and we beheld his Glory, the glory as of the only-begotten of the Father, full of grace and truth," John i, 14. And the word, being "manifest in the flesh, was justified in the Spirit, seen of angels" in this humble state, "preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16.

This, my Brethren, is the sum of that Divine Record, which is to give light to the world.

Christ is the fountain of light. "I am the light of the world," saith the Eternal Word. When therefore he saith, "Ye are the light of the world," he means not that ye are that light, but are to "bear witness of that light," John i, 18. Ye are merely INSTRUMENTS of the light (like the greater and lesser lights in the firmament of heaven) to reflect and diffuse it throughout the world.

CHRIST is the Fountain of Light; that is, of spiritual light. For, as the light of REASON was conferred on the first man Adam, and is natural to all men; so the LIGHT of LIFE cometh by the Second Adam, who is "a quickening spirit, the Lord from heaven." "He that followeth me," saith Christ, "shall have the light of LIFE;" John viii, 12.

That you may have clear conceptions on this subject, we shall, in our introduction, discuss this doctrine of our Saviour concerning "the Light of LIFE," even that spiritual light by which, saith the Apostle, "the eyes of our understanding are enlightened," Eph. i, 18; for I fear that many discourses have been pronounced in this

nation without any allusion to it. And, first, let us inquire who those persons were whom our Lord called "the light of the world." This appellation was not given to the Jewish nation in general, but to a few individuals, whom the great body of the Jews supposed to be in the darkness of error; but who, in reality, saw the true Light, while "the darkness comprehended it not."

As it was in the days of Christ, so it is in our time: the spiritual light is not poured upon a whole nation, or upon a whole community of men by any system of education, but it is given to individuals; even to such individuals as earnestly pray for it. "He, that followeth me," saith Christ, "shall not walk in darkness, but shall have the light of life;" for "every one, that asketh, receiveth: he, that seeketh, findeth: and to him, that knocketh, it shall be opened," Matt. vii, 8. And this is expressly spoken in reference to the gift of the Holy Spirit. A whole nation may enjoy the external light, and may exhibit the civilizing power of Christianity, and yet be involved in spiritual darkness. And this is "the hard saying" which "the world cannot receive." "The words of scripture," say they, "are sufficient of themselves to illuminate the mind without the light from heaven." The dead letter hath light enough for them. Whereas the Apostle saith, "God hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life," 2 Cor. iii, 6. But the world in general will not receive this truth. "And this is the condemnation," saith our Lord, "that light is come into the world, and men love darkness rather than light." Thus St. Paul himself disbelieved once, and proceeded to Damascus, having his heart filled with enmity against this heavenly doctrine. But behold, "he saw in the way a light from heaven, above the brightness of the sun, shining round about him:" yet this external light was but a faint emblem of that ILLUMINATION, which was imparted to his soul, and which our Saviour calleth "the Light of Life."

My Brethren, unless a man have the Light of Life, he cannot see the kingdom of God. For, though there

be no external miracle, like that in the case of the Apostle, to accompany it; yet the INTERNAL miracle subsists, in all its truth and reality; and is manifested at this day in the same kind of vigor and efficacy, as in the first days of the Gospel. For, as the first Christians and the Christians of this age are to be partakers of the same glory in heaven, so it is necessary that they acquire the same MEETNESS for that inheritance, and become subjects of the same conversion of heart here on earth.

I would record this doctrine of the Divine Illumination in the very threshold of our discourse; for it is of importance that its truth be made manifest to ourselves, before it be preached to the heathen world. But it will be useful to prosecute the argument further.

It is common to arraign that ancient people, the Jews, for their unbelief: and we are wont to view their hardness of heart with a kind of horror. But, in regard to the doctrine alluded to, Jews and nominal Christians are in the same condemnation. The Jews received the words of Scripture as we do: but they rejected the spiritual light. "When they read the Old Testament," saith the Apostle, "the veil is upon their hearts unto this day;" they perceived not the spiritual kingdom of the promised Messiah. In like manner, when nominal Christians read the New Testament, the veil is upon their hearts, and they perceive not the promise of the Holy Spirit. For, as the Messiah, God the SON, was the one great object presented to view in the promises and prophecies of the Old Testament; so the subject of the Grand Promise in the New Testament is, God the HOLY GHOST. The Holy Spirit is the very life and essence, and, in regard to actual operation on the hearts of men, the Alpha and Omega of the New Dispensation, which is emphatically called "the Ministration of the SPIRIT," 2 Cor. iii, 8. This was that "promise of the Father of which our Saviour spake with such earnestness and exultation to his disciples; and which he said would "abide in the world for ever," John xiv, 16. The Day of Pentecost was properly the first day of the Christian Dispensation

for, on that day, the fountains of divine influence were opened for the Universal Church; never to be closed again to the end of time. Unless this light of the Spirit had been shed forth, the Apostles themselves could not have fully understood the Gospel, even after hearing the words of Christ from the beginning of his ministry to the hour of his ascension. And, without this light, the New Testament, in regard to its spiritual meaning, must be as "a sealed book" to every man at this day.

Men of the world acknowledge, indeed, that there is a promise of divine light under the New Dispensation; but they allege that it was intended for OTHERS, and not for them. They say that the light shone a little while at the beginning of the Christian Religion, but was soon extinguished, and that the world was left again in darkness! They do not understand, they say, that there is any difference between the dispensation of Moses and the dispensation of Christ, except merely in the publication of an INSPIRED BOOK throughout the world! What further evidence can we require of the existence of a kingdom in this world, which is under the dominion of that spirit, who is called by our Saviour, "the Prince of DARKNESS;" and by St. Paul "the god of THIS WORLD," who "hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv, 4.

In the foregoing argument, we have not spoken of that extraordinary light, which imparted to men the gift of prophecy and of tongues; but of that ordinary light, which sheweth to the sinner "the glorious Gospel of Christ;" as above expressed: and which inspireth him with love to God and with faith in his redeemer; which mortifieth evil affections, purifieth the heart, giveth to the soul a peace which passeth all understanding, and a sure and certain hope of the resurrection unto eternal life. We speak of that light, whatever it may be, which is necessary "to open the understanding, that we may understand the Scriptures," Luke xxiv, 45.

We before asserted, that the spiritual light is not

given to a nation or community of men by any system of education; but to individuals: even to those, who obey the divine admonition, and supplicate the Father of Lights," for the "GOOD and PERFECT gift." Let us now proceed to inquire what was the CHARACTER of those persons whom our Saviour addressed as "the Light of the World." For if men say, "We cannot see this spiritual light: to us it is invisible:" we must lead their attention to that which is obvious and visible; namely, the MORAL character of "the children of Light."

The character of those who are called the Light of the World, is recorded by our Lord himself in his Sermon from the Mount; for *they* are the persons whose virtues are the subject of his BEATITUDES. It was on that occasion, when he had finished the enumeration of their peculiar dispositions, that he said "Ye are the Light of the world."

I know not any mistake so general at this day as that which regards our Lord's Sermon from the Mount. The general impression seems to be that these precepts may be obeyed by a heathen as well as by a Christian, if you merely propose them to him, without the aid of any spiritual influence from above. But, my brethren, no man can observe these precepts, or even have a just conception of the meaning of these Beatitudes, unless he have "the light of life." For how can we understand what it is to be "poor in spirit;" to hunger and thirst after righteousness:" or "to rejoice and be exceeding glad when we are persecuted for righteousness sake;" or "to pray for them who speak all manner of evil against us falsely for Christ's sake," unless the "eyes of our understanding be opened?" Eph. i, 18.

"In these Beatitudes, our Saviour exhibits to the world the character of HIS disciples. He declares the heavenly temper and consequent blessedness of those persons, who should be subjects of his spiritual kingdom, which had now commenced. For, when he saith, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" he saith, in effect, "Blessed are ye, my disciples, for ye are poor in spirit:" and so of all the other dispositions there described; "Blessed are

the meek:" "Blessed are the merciful:" "Blessed are the peace-makers:" "Blessed are the pure in heart:" "Blessed are they which hunger and thirst after righteousness." All these inestimable qualities of mind belong to the disciples of Christ; not one of them, but ALL. They all flow from "the self-same Spirit;" like sweet waters from the same fountain. They are the characters of that great MORAL CHANGE, which our Saviour foretold would be a frequent event under the New Dispensation.

When our Lord had given this record of the pure and heavenly dispositions of his disciples, he said unto them, "Ye are the light of the world."

At that time, there were many illustrious characters in the world: men of great eminence, who flourished in Greece and Rome, and enlightened mankind by their science and learning; whose names are renowned at this day. But our Lord said to his unlettered disciples, "YE are the light of the world."

At that time, too, there were many in Judea, who had the revelation of God in their hands; "to whom were committed the oracles of God," and who conceived themselves to be the church and people of God. Yet, when our Saviour came, he did not find one fit instrument for his ministry among the priesthood of the Jewish Church. And he turned to his disciples, and said, "YE are the light of the world."

We have introduced this doctrine of the Divine Illumination into the exordium of the Discourse, that it may guide us in our way through the difficult subject which lies before us. You will be now prepared to consider the following propositions:

1. If you would be "The light of the world," you will draw your light from Christ, and send forth preachers bearing the CHARACTER which HE hath delineated.

2. If you be instruments of "the true light," you will be zealous in adopting the most effectual MEANS of diffusing it. And it will probably appear to you, that you ought to adopt more efficient measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived; which authorizes you to use new means.

I. IF YOU WOULD APPROPRIATE THE APPELLATION OF OUR SAVIOUR, AND BE "THE LIGHT OF THE WORLD," YOU WILL DRAW YOUR LIGHT FROM CHRIST, AND SEND FORTH PREACHERS BEARING THE CHARACTER WHICH HE HATH DELINEATED.

They must be men into whose hearts "the true light hath shined;" such preachers as our own Church approves; who "trust that they are moved to the work by the Holy Ghost." And, with regard to their outward deportment, they must be men whose dispositions accord with those which are described in the Sermon on the Mount; such as the Hindoo Christians call "Men of the Beatitudes:" That is their proper character; and there are more persons of that character in Great Britain at this day, than there were in Judea, in the time of our Saviour. This is sufficiently evident from the Evangelic History. You ought to be at no loss, then, to find fit instruments of the Light.

But, in regard to such instruments, there are two important subjects of inquiry at this period of the Church: first, what degree of Learning they ought to possess; and, secondly, whether they ought to be invested with the Sacred Character before they proceed on their mission.

1. Our first inquiry respects the DEGREE OF LEARNING, which Christian Missionaries ought to possess.

The preachers, whom our Saviour sent forth, were men of humble condition, and destitute of human learning. This was ordained, that the divine power of his Gospel might be made manifest, by the apparently inadequate means employed in its promulgation. All learning, however, of whatever kind, which was necessary for their ministry, was imparted to them supernaturally.

But the Apostle PAUL, the "chosen vessel," who was ordained to preach to the Gentiles, was not destitute of human learning, naturally acquired. And we are taught by his Epistles, that we may avail ourselves of every human aid to dispense the blessings of the Gospel; such as rank, wealth, eloquence, and learning. For all these are blessings of God; and are means of persuading men, as much as speech itself. Has it ever

been imagined, that a man could preach the Gospel without the gift of speech, by *signs* alone? All these human aids, I say, are valuable gifts of God; and only cease to be blessings by the abuse of them. It is true, that the Gospel may be preached with great energy by Ministers possessing inconsiderable attainments in literature. It sometimes happens, that the most successful ministrations are conducted by men of very moderate acquirements. And, indeed, the character of the Gospel seems to require, that, in most cases (where the true doctrine is preached) it should give more honor to zeal and diligence than to genius and learning. But it is also true, that God is pleased to make himself known by the use of MEANS. And, when these means are used in subordination to his grace, he will HONOR the means. This has been the experience of every eminent preacher of the Gospel, in the history of Christianity, from the time of the Apostle Paul, down to your late, pious, eloquent, and honored Pastor, who so long and so successfully ministered in this church.*

It is expedient, then, that those who go forth as preachers to the Gentiles at this day, should, like the FIRST GREAT PREACHER, have a competent degree of knowledge; that they may be able to meet the arguments of the more learned among the Heathen.

I have sometimes been ashamed to see the Christian Missionary put to silence by the intelligent Brahmin, in some point relating to the history of Eastern nations, or to the present state of mankind. I have felt anxious for the credit of Christianity, if I may so speak, on such occasions: for the argument from *fact*, and from the *existing state* of the world, is strong ground, both for the Christian and his adversary, in all discussions relating to a revelation from God. This is well illustrated in the history of St. Paul, who disputed with the learned at Athens on their own principles; and quoted their poets in defence of the Gospel.

Let us then honor human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the

* The Rev. William Romaine.

knowledge of an archangel, he might employ it all to the advantage of men, and the glory of God.

Some portion of learning is, therefore, indispensible to insure even a tolerable degree of success, in preaching to the Heathen World. But let us rightly understand what the nature of this learning is. It is not an acquaintance with mathematical or classical literature that is chiefly required. The chief use of natural *science* to a preacher, is, to illustrate moral and spiritual subjects: but if other men be not acquainted with the scientific facts which he adduces, these facts no longer serve as illustrations to them. Neither is a knowledge of the *classics* requisite. For those Missionaries, indeed, who are to translate the Scriptures, a knowledge of the original languages is indispensible; but for Missionaries in general, who preach to uncivilized nations, classical erudition is not necessary.

The proper learning of the Christian Preacher, who goes forth to the Gentiles, is an accurate knowledge of the BIBLE, and a general knowledge of the HISTORY of the world. It was reported to me, as a saying of the venerable SWARTZ, that the foundation of extensive usefulness among the Heathen is "a knowledge of the Scriptures in the vernacular language,and an acquaintance with the history of nations in any language." This seems to be the testimony of truth. The History of the World illustrates the Word of God; and the Book of Providence, when devoutly studied, becomes a commentary on the Book of Revelation. But if the preacher be ignorant of the great events of the world, "the word of prophecy" is in a manner lost in his ministry; particularly in relation to the revolutions in Eastern Nations: for, in this respect, the East has an importance greater than that of the West; for the East is the country of the first generations of men.

To conclude this part of our subject. The Missionaries of this day find by experience the importance of human learning in the present circumstances of the world; and some of them, by painful study in their old age, have acquired a competent degree of knowledge while resident in a foreign land.

2. We now come to the second point of inquiry;

Whether the Christian Missionary ought to be invested with the SACRED CHARACTER, before he leaves our own shores.

To preach the glad tidings of salvation to a lost world, is the most honorable office that can be assigned to man. The office of Kings and Legislators is not so exalted. Angels alone, we should naturally think, are qualified to do justice to the heavenly theme; and to appear before men as "the ambassadors of Christ." Let those, therefore, who undertake this embassy, be satisfied that they are called to it of God.

We have already seen the importance of human learning for the preacher of the Gospel. It is no less necessary that he should appear before the nations of the East in a character of sanctity: for they expect that the man who ministers among them in holy things, should be recognized by his own countrymen as bearing a holy character.

It is proper, then, that every preacher who obtains from our own Church official sanction to "go and baptize the nations," should be set apart to the Holy Office, and ordained according to the Order of the Church. You may observe, that almost all societies of Christians have some form of Ordination; and, so far, they recognize the office of the Ministry as sacred. Nay more, they confine their Missionaries to their own ritual or creed; and will patronize them no longer than they conform to it. This is not, indeed, the Catholic Charity of the Gospel. This is not the character of the true light which shineth on all. But this partiality appears to be inseparable from the very constitution of religious bodies, differing in form from one another. It may be called the INFIRMITY of the Visible Church of Christ; which is imperfect and militant here on earth. This advantage, however, results from such partiality, that more interest is created and more energy excited, when the attention is confined to the operation of a single body of men. At this very time, some societies are so intent on their own work, that they do not well know what the rest are doing.

But the Church of England ought to shine upon ALL. Like a venerable Nursing-Mother of the Church

of Christ, she ought to contemplate with candor and benignity the useful exertions of the several Societies not subject to her jurisdiction, notwithstanding their differing from her, and from one another, in matters not essential to salvation.

But, in the great work of converting the Heathen World, men of different stations and offices are required. At the first promulgation of the Gospel, there were, saith the Apostle, "some, Evangelists; and some, Pastors and Teachers." There were also what he denominates "Helps for the work of the Ministry." In like manner, we may now employ, "some," Evangelists and Pastors invested with the sacred character; and some Teachers and Catechists, with such "Helps" of a secular kind as may be useful. Such subordinate instructors may be sent forth to commence the work; and, in process of time, those of them may return as candidates for ordination, who shall have acquired a knowledge of the foreign language, and a competent degree of learning for the sacred office; and who shall have obtained a good report for piety, zeal, diligence, and fidelity.

To this object we would now particularly direct your attention. I can report to you from my own observation, that the most useful and necessary labors among the Heathen, during the first years of Christian Instruction, are those of the humble Teacher and Catechist. Whenever then, you find a man well qualified by knowledge and piety for this subordinate office, you may send him forth with confidence, in his secular character, as a fit instrument of light in a dark region.

If you look around, you may observe that few of the RICH OR LEARNED of any society of Christians, however small, and however zealous to diffuse Christianity, are disposed to go forth as Missionaries. And it is true, that, if the rich and learned did go, they could not assimilate with the poor and ignorant among the Heathen, so easily as their brethren of inferior station. They could not so easily associate with their poverty, or tolerate their ignorance.

If then you cannot find rich men of your own body to go forth to enlighten the world, you must send men

of humble condition; and if you cannot engage learned men, you must send men of inferior attainments: for the Gospel must be "preached to all nations:" some men must go forth to be "the Light of the World." Only let it be your care that the men whom you do send, possess the dispositions which our Lord hath enjoined. Let them be "Men of the BEATITUDES." In regard to learning, they will acquire some portion of it in a foreign land. It is proper to observe that a Missionary is not made a Missionary wholly in his own country; but in the country of his labors. Learning is eventually necessary for him: it is indispensible to great success: but it is not so requisite at his first entrance on his employment. The primary qualifications are evangelic fortitude, zeal, humility, self-denial, prudence, temperance; to which must be added, assiduity in learning a new language with the docility of a child. And, in the period of eight or ten years, whilst that language is acquiring, some other branches of useful learning may be successfully cultivated.

This opinion on the means of forming a missionary, I deliver in perfect confidence: not only as the result of my own observation and inquiry; but as being sanctioned by the most eminent and useful preachers in the East, during the last century.*

II. We now proceed to consider our Second Proposition: that IF YOU BE INSTRUMENTS OF THE TRUE LIGHT, YOU WILL BE ZEALOUS IN ADOPTING THE MOST EFFECTUAL MEANS OF DIFFUSING IT.

But, perhaps, it may be expected, that, to stimulate your exertions, I should give some account of the Darkness which exists in the Heathen World.

I have, indeed, seen that Darkness; but it is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld, at a distance, the thick darkness of Egypt from their dwellings "in Goshen, where there was light." I have been in what the Scripture calls "the Chambers of Imagery," Ezekiel viii, 12, and have witnessed the enormity of the Pagan Idolatry in all its

* Ziegenbalg, Shultz, Swartz, and Gericke.

turpitude and blood. I can now better understand those words of the Scriptures, "the dark places of the earth are full of the habitations of cruelty;" Psalm lxxiv, 20. I have seen the libations of human blood, offered to the Moloch of the Eastern World; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name.

But the particulars of these scenes cannot be rehearsed before a Christian Assembly; as indeed the Scriptures themselves intimate: Eph. v, 12. It may suffice to observe, that the two prominent characters of idolatry are the same which the Scriptures describe; Cruelty and Lasciviousness; Blood and Impurity. It is already known to you that the fountain-head of this superstition in India, is the temple of *Juggernaut:* and it will give you satisfaction to hear that the Gospels have been recently translated into the language of Juggernaut. The Christian World is indebted to the labors of the Missionaries of the Baptist Society in India, for this important service.

But there is a moral darkness in the East, of a different character from that of Paganism, I mean the darkness of the Romish Superstition in Pagan Lands. Upwards of two centuries ago, Papal Rome established her Inquisition in India, and it is still in operation. By this tribunal, the power of the Romish Church was consolidated in that hemisphere. From Goa, as a centre, issue the orders of the *Santa Casa*, or Holy Office, to almost every nation of the East; to the western coast of Africa, where there are many Romish churches; and thence to their settlements along the shores of the continent of Asia, as far as China and the Philippine Isles. Ships of war and ships of commerce have ever been under its command; for the Vice-Roy of Goa himself is subject to its jurisdiction: and these ships afford the means of transmitting orders to all countries, of sending forth priests, and sometimes of bringing back victims.

Besides the spiritual tyranny of the Inquisition, there exists, in certain provinces, a corruption of Chris-

tian Doctrine more heinous than can easily be credited. In some places, the Ceremonies and Rites of Moloch are blended with the Worship of Christ! This spectacle I myself have witnessed at Aughoor, near Madura, in the south of India. The chief source of the enormity is this: The Inquisition would not give the BIBLE to the people. In some provinces I found that the Scriptures were not known to the common people, even by *name;* and some of the priests themselves assured me that they had never *seen* them.

But the era of light seems to have arrived, even to this dark region; for a translation of the Scriptures has been prepared for it. This version has been recently made by the Bishop of the ancient Syrian Christians; and I have the satisfaction to announce to you that a part of it hath been already published. It has been printed at Bombay, by the aid of the funds, to the augmentation of which the Society has recently contributed.

This translation is in the *Malayalim* Tongue, some times called the *Malabar:* which is spoken not only by the Hindoos of Malabar, Travancore, and Cochin; but by upwards of three hundred thousand christians in these provinces: some of them belonging to the ancient Syrian Church, and some of them to the Romish Church; and who will all, as we have been informed, gladly receive the Word of God, both priests and people.

Another remarkable event hath concurred to favor the design. The Italian Bishop of chief eminence in those parts, who presides over the college of Verapoli, which has been established for the Students of the Romish Church, has denied the authority of the Inquisition; and has acceded to the design of giving the Holy Scriptures to the people. I myself received from him the assurance of his determination to this effect, in the presence of the British President in Travancore. So that the version executed by the Syrian Bishop, whom Rome has ever accounted her enemy in the East, will be given to the Romish Church. Thus, after a strife of three hundred years, doth "the Wolf lie down with the Lamb;" and the Lion, changing his nature,

begins to "eat straw like the Ox," Isaiah xi. 7. And it is for the support of this work, in particular, that we would solicit your liberality on this day. It is for the translation of the Bible into a new language, which is not only vernacular to Hindoos and Mahomedans, but is the language of a *nation of Christians, who never saw the Bible;* and whose minds are already disposed to read the book which gives an account of their own religion.

Thus much of the Darkness which pervades Heathen Lands. We shall now advert to the MEANS of imparting light to them.

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of Christianity, than have hitherto been employed. It is now expedient to open a more direct and regular communication with our Missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve; but there must be greater personal activity, and a more frequent intercourse with the scene abroad.

LET SHIPS BE PREPARED TO CARRY THE GLAD TIDINGS OF THE GOSPEL TO REMOTE NATIONS.

The auspicious circumstances of the present time, and the blessing that hath hitherto evidently attended the labors of the general body of Missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to *us*. You have seen with what facility the Romish Church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at home can open a communication with remote regions, at a very small expense, sometimes merely on speculation; and, if they do not succeed in one country, they go to another. "The children of this world are wiser in their generation than the children of light." Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, charter ships for this very purpose. Much of the expense may be defrayed by judicious plans of commerce.

But let the chief and avowed object be, "THE MERCHANDIZE OF THE GOSPEL."

In support of the perfect expedience of this measure, we shall submit to you the following considerations:

1. A chief obstacle to persons proceeding as Missionaries to remote regions, is the want of *conveyance*. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult it is to procure a passage, in a *commercial* ship, for a religious family of humble condition. Nor is it proper that a family of pure manners, who never heard the holy name of God profaned in their own houses, should be exposed, during some months, to the contaminating influence of that offensive *Language*, which is too often permitted on board ships of war and commerce belonging to the English Nation.

2. The success of a Mission abroad depends much on frequent CORRESPONDENCE with the patrons at home. By this communication the interest and reputation of the Missionaries are better supported, at their respective places of residence. And they always need this support; for, in every place, they are exposed to some degree of persecution.

3. The Missionaries need regular SUPPLIES, for their comfortable subsistence, and for the prosecution of their work. The want of subsistence is more frequent in certain climates, than is generally supposed. And the regular transmission of such supplies as are connected with the prosecution of their proper work is indispensible. The object of the Missionaries, in the East in particular, is to PRINT and PUBLISH the Holy Scriptures; and a fresh supply of the several materials, essential to the further prosecution of this purpose, is required every year.

In the first promulgation of the Gospel, the preachers were endowed with "the Gift of TONGUES;" and thus they may be said to have carried about with them the instruments of conversion. In its present promulgation, the Providence of God hath ordained the Gift of the SCRIPTURES: and the materials for printing these

Scriptures must be sent out to the preachers. There is likewise this further preparation by the same Providence; that most of the languages of the East have become, in the course of ages, *written* languages. As the art of printing extended the knowledge of the Gospel to our own country, at the Reformation; so the art of printing must now convey it to the other nations of the world.

It may be also observed, that, if the means of conveyance were at our command, many works in the Eastern Languages, might be printed with more expedition, and at less expense, at home, than abroad.

4. A further and a very important consideration is this. It is proper that a Missionary should have an opportunity of RETURNING to his native country, when ill health or the affairs of his family may require it. When he goes out as a Missionary, we are not to understand that he goes necessarily into a state of *banishment*. It is proper indeed that he should go forth with the spirit of one, who "hath left father and mother for the Gospel's sake;" but men in general have duties to discharge to their parents, to their children, and to their relations of consanguinity; duties sometimes of a spiritual nature. We do not read that St. Paul went forth to his work as an *exile*. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence with *Jerusalem*. In like manner, many of the preachers who are now abroad, suffering in health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit *their Jerusalem;* that they might return again to their labors with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the Church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales; who lately visited England:* and whose communications were not only serviceable to the general interests of religion; but were, in many respects, very acceptable to the British government.

* The Rev. Mr. Marsden.

5. The last advantage which we shall mention, is that of VISITATION, by men of learning, prudence, and piety: who would make a voyage with no intention of remaining; but, induced partly by considerations of health, and partly by motives of public service to the Church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to animate and exhort them, and to report to their respective societies concerning new plans of usefulness. As there ought to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way, render every grateful service, communicate with all, afford supplies to all. There are, at this time, upwards of thirty different places where Missionaries are preaching in foreign lands. If but a single ship were employed for the general use of all the societies, it might be an auspicious beginning.

In adopting means for regular communication with our Missionaries, we have the example of two of the oldest societies: the "Society for promoting Christian Knowledge," and the Society of the "United Brethren." The former sends out an investment to their Missionaries in India, regularly every year; and has so done for a century past. These supplies consist not only of books, stationary, and materials for printing; but they include articles of household economy, and for female use, which are forwarded, under the name of *presents*, to the families of the Missionaries.

The Reverend Mr. Kohloff, the worthy successor of Swartz, assured me, that he considered the well-being of that Mission, during so long a period, to have been much promoted by this parental and affectionate intercourse. The "Society for promoting Christian Knowledge" have no ship of their own; but they are favored with the necessary freight every year in the ships of the East-India Company. Let us then imitate the example of this Venerable Society, which, in regard to the support of Missions, and the translation of the Scriptures, is "the mother of us all."

But the strongest recommendation of the measure which I propose to you, is the successful example of

the "United Brethren." That Episcopal Body has had a ship during a period of more than fifty years, chartered for the sole purpose of carrying the Gospel to Labrador, and other foreign lands. The ships *Harmony* and *Resolution* have been employed in this important service; a service far more honorable than any that has ever been atchieved by any ship of war, commerce, or discovery.

Nor ought we to omit, on this occasion, to make honorable mention of the liberal plans of the "London Missionary Society." The first operation of that body, in sending forth, at once, a "great company of preachers," displayed a noble spirit of zeal and unanimity; and manifested a laudable and well-grounded confidence in the ultimate success of the great design. The merits of that Christian Expedition have not, perhaps, been sufficiently acknowledged at home. But the sending forth a ship to the Pacific Ocean at that day, was a great event in the history of the Gospel; and will no doubt be recorded in the books of the Heathen World in ages to come.*

That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the East.

The prophecy to which I allude is in the xviiith chapter of Isaiah. It begins in our Translation with these words: "Woe to the land;" but it ought to be translated "O land!" being an address of affection and respect. "O land! shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the

* Our approbation here refers not to the *place* selected for the first mission, but to the *spirit* which sent it forth. Those, who now blame the choice of the place, did not themselves, perhaps, anticipate the difficulties. A country which is protected by a regular government, is indeed the most suitable. But a regular government will not always receive a mission, of which we have several examples. Besides the Gospel is to be preached to Barbarians as well as to Greeks; and Savages have become obedient to the Gospel in every age.

waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto :" and concludes with these words : " In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, to the place of the name of the Lord of Hosts, the Mount Zion."

This prophecy, which had been considered by some of the learned in this country, and first, I believe, by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East; who, after some deliberation, gave me the following explanation :

" The prophecy in this chapter relates to the restoration of the Jews to their own country. The nation here addressed, by a kind compellation, ' O thou land,' was to send a message to the Jewish People ; and this was to be a message of kindness."

I then desired they would describe the character of the nation, which was to send a message of kindness to the Jewish People, according to the prophecy. They stated these four particulars concerning it.

1. That the place of the nation was beyond the rivers of CUSH, that is, to the west of the Nile ; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land " shadowing with wings;" which signifies that it should be of great extent and power, and capable of giving protection.

3. That it was a Maritime Nation " sending ambassadors by sea in vessels of bulrushes :" a figure for light ships, not burthened with commerce, but light for despatch ; carrying merely the TIDINGS OF GLADNESS : and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these Ambassadors, we referred to the old Arabic Translation of Isaiah, which happened to be at hand ; where the word for Ambassadors is rendered *Prophets* or *Preachers*.

4. That the issue of this embassy would be the restoration of " the people scattered and peeled to the Lord of Hosts in Zion :" and that, at the period when this should take place, there would be a shaking of

the nations; for it is said, in the third verse, that God "would lift up his ensign on the mountains, that all might see: and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavored to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded what they really believed to be intended by the mission of these "ambassadors." They answered, that they understood the embassy in a *political* sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy have a temporal or a spiritual sense, I submit to *your* judgment, and not to that of the Jews in the East.

Let us then, my Brethren, obey the Prophetic mandate, and "send forth ambassadors in light ships; saying, Go, ye swift messengers, to a nation scattered and peeled," dispersed in all lands: "to a people terrible from their beginning hitherto." For from the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror and a wonder to all. Send ye ambassadors "to a nation expecting and looking out" for the Messiah, who is also the desire of other nations; and announce ye to all, That the "Desire of ALL nations is come," Hag. ii, 7. "Lift ye up the ensign upon the mountains, that all the inhabitants of the world may see; and blow ye the trumpet," the Great Trumpet of the World's Jubilee, "that all the dwellers on the earth may hear."

"Ye are the light of the world." Let not your light be confined to this spot, in a northern region. Put away the reproach, that ye are known out of your country, merely as a *Commercial* People. Even as a Commercial People, you are, at this moment, shut out of the countries of Europe. Obey then the present providence, and resort to the ports of distant lands; carrying the message of kindness to a people who "stretch

forth their hands," and will receive your commerce, and the Gospel together.

It is not your duty to wait till the nation send forth messengers at the public expense. Perhaps that period may never come. It may be, that our Church knoweth not how to promote such an object, but by the instrumentality of subordinate societies: even as the State sometimes administers the government of a remote branch of the empire by the same means. Two Societies were instituted about a hundred years ago; but the period for great and successful exertion was evidently not then come. You are a Third Society, established in more auspicious times; and others may follow.

It is not your duty, I say, to wait till the Nation, in its public capacity, begin to send forth preachers to the Gentiles. If that event should ever arrive, *you* prepare the way. If Individuals did not begin, the Universal Church would not follow. What measure of great public utility was ever executed by Church or State, which was not first proposed by Individuals? which was not first resisted by the greater body; and, perhaps, defeated for a time?

Consider, finally, the example of the Great Author of our Religion. Draw your light from Christ. At the first promulgation of his Gospel to the Heathen World, he gave his commission to *individuals*. During three hundred years, the Ministry of the Gospel was committed to individuals: I mean they were not associated by any authority of temporal empire: and by *them* the conversion of the nations was effected, under the direction of their respective Churches in Rome, Corinth, Alexandria, Antioch, and Jerusalem. It may be the Divine will that the promulgation of the Gospel at this time should be effected partly by the same means.

Your object and that of the Bible Society is the same. It is, to give the Bible to the World. But, as that Sacred Volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your Institution to send forth proper instruments for this purpose. Your Society is confined

to Members of the Established Church. You do not interfere with the "Society for the Propagation of the Gospel in Foreign Parts," nor with that "for Promoting Christian Knowledge:" for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and the proceedings of your Institution shall have been fully made known, you may expect the support of the Episcopal Body, of the two Universities, and of every zealous Member of the Church of England.

It has been objected to that Noble Institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal;* that it embraces *all*, and acknowledges no *cast* in the Christian Religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ's Kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the King. Was it ever said to a poor man, "You are not qualified to shew your allegiance to the King? You must not cast your mite into the treasury of your King." My Brethren, let every man, who opposes these institutions, examine his own heart whether he be true in his allegiance to "the King of kings."

For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the Church; and as marking a grand character of Christ's promised kingdom; when "the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them," Isaiah xi, 6. I consider the extension and unity of the Bible Society as the best pledge of the continuance of the Divine mercy to this land; and I doubt not, the time will come when the nation will reckon that Society a greater honor to her, as a Christian People, than any other institution of which she can boast.

We shall now conclude this discourse with stating to you the cause why so few comparatively co-operate in these sacred designs. Many, it is probable, are ignorant of their *existence:* some may be supposed, without any culpable motives, to question their *expediency:* but the greater part, it is feared, are restrained by a state of mind which we cannot sufficiently condemn and deplore. It is not because they do not believe in Christianity, generally; but because they are strangers to Christ's spiritual religion. They have seen the light of civilization, but they have not seen the "Light of Life;" and this is the great and important distinction on which the happiness of the soul depends. This was the great distinction in the time of the Apostle Paul; for even in the day of HIS ministration, the Gospel was hid from some. "If our Gospel be HID," saith he, "it is hid to them that are lost," 2 Cor. iv, 3. If then the light was hid from some when *he* preached, with a divine energy, and with the demonstration of miracles, shall we wonder that it is hid from some in our day?

There is nothing, my Brethren, worth living for, of equal importance with the diffusion of this light. We must all meet again at a future day, in a larger Assembly than the present, when we shall behold HIM who hath said, "I am the light of the world." Let every one of us, then, "BEAR WITNESS to the light;" by contributing, according to his ability, to its extension throughout the world: If the Christian Revelation be from God, to give that Revelation to the heathen world is the first duty of a Christian nation. If there be a majority of our nation who do not acknowledge this duty, the case is not different from what it ever hath been. When the Apostle Paul went forth to evangelize the world, men accounted him to be "beside himself." Now we have stronger encouragement to attempt the conversion of the heathen world at this day, than the Apostle had, in the first age; for we have seen that their conversion is PRACTICABLE. We only meditate to do that a second time which hath been once done already. And we know that the same Divine Spirit which was with him, "will abide in the world

for ever." Men were not converted then merely, by the sight of a *miracle:* but by the Grace of God. And the same Grace is promised to us.

But there is another consideration. Do we not hear the command of Christ? "Go ye and teach all nations." If we are sure that this is Christ who speaketh to us, let us not "confer with flesh and blood." If there be any man who is swayed by the opinion of the multitude, he "is not worthy" of Christ. "He that taketh not his cross and followeth after me, saith our Lord, is not worthy of me: and he that loveth father or mother more than me is not worthy of me." No man can follow Christ in the sense here intended, who cannot follow the example of Enoch and Noah and believe God and not man. Let us therefore press forward in faith, and "serve God in our generation," contented to do a little, where much cannot be done. Some of the disciples of our Lord whom he addressed as "the Light of the World," left the world very shortly afterwards:* but, like John the Baptist, whose race was also short, they shone as "burning lights" during their appointed season. So let us shine.

Yet a little while and "the Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth be abashed and confounded, when they shall hear him say to "the Redeemed out of every kindred, and tongue, and people, and nation," (some of whom they had said could never believe in Christ) COME, YE BLESSED! Then shall they strike their breasts and say, 'Destroyers of our own souls! we could not believe the word of God. But our doom is just. We believed Satan and promoted his designs, and labored for his glory: and we opposed the work of God, and obstructed the Gospel of Christ and ruined the souls of men. Our condemnation is just; and now we must go with the "Prince of Darkness" whom we served upon earth: and now we must hear the terrible sentence, "Depart ye cursed into everlasting fire, prepared for the Devil and his angels," Matt. xxv, 41.

* Stephen and James.

My Brethren, " Heaven and Earth shall pass away; but the words of Christ shall not pass away," Matt. xxiv, 35.

Let us then with true affection for the souls of our brethren, earnestly supplicate a merciful God who willeth not the death of a sinner, that he would send forth his Light and his Truth to convert their hearts and enlighten their understandings, in this their day of life and hope; that so they may unite with his people, in endeavoring to do his will on earth, as it is in heaven; " teaching all nations to observe all things whatsoever Christ hath commanded us," Matt. xxviii, 20.

And now, with one voice, and with true faith let us ascribe to God the FATHER who loved us before the world was: and to God the SON who redeemed us by his blood; and to God the HOLY GHOST, who hath sanctified us and " made us meet to be partakers of the inheritance of the saints in light," all blessing, and honor, and glory, and power, for ever and ever. Amen.

SERMON III.

(MORNING.)

GEN. i, 3. *Let there be* LIGHT.

"IN THE BEGINNING, GOD created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be Light: and there was Light." In these first words of Revelation we read how God gave light to the NATURAL world. But he is also the author of spiritual light; and by the same almighty Fiat, he dispelled the darkness of the MORAL world. For, "when the fulness of time was come, God sent forth his Son," who is "the brightness of his glory, and the express image of his person;" and he said unto the Church, which was to be illuminated by him, "Arise, shine, for thy light is come;" Is. lx, 1, and "the people which sat in darkness and in the shadow of death, saw a GREAT LIGHT," Matt. iv, 16.

Now the Scriptures mark a certain analogy between the creation of natural and of spiritual light; and shew that both are produced by an exertion of the same Almighty power. "For God, who commanded the light to shine out of darkness, hath shined in our HEARTS, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv, 6.

Under the authority of this analogy we may be permitted to inquire, which is the grandest display of the Divine power, the creation of natural or of spiritual light? the production of the sun, which shines in the firmament, or spiritual illumination by HIM, who is called "the Sun of Righteousness:" connected as it is with those stupendous events in heaven and earth, "which angels desire to look into;" the incarnation of the Dei-

ty; the passion, death, resurrection, and ascension of the Mediator; the coming of the Holy Ghost; the gift of Tongues; the promulgation of the Gospel; and the liberation of millions of souls from darkness to light, and from the power of Satan unto God? Doubtless, the glory of the spiritual dispensation far transcends that of the natural creation, both in the importance of its effects, and in the extent of its duration.

Let this, then, be our subject to contemplate the spiritual illumination which comes by Jesus Christ: who, when the world was in darkness, "brought life and immortality to light by the Gospel." Of the diffusion of this heavenly Light, we shall notice three distinct Eras.

I. The first Era is that of the Promulgation of the Gospel by CHRIST himself.

II. The second is the Era of the REFORMATION; when, after that the Christian world had again sunk into darkness, and passed a long night of SUPERSTITION, the beams of truth broke forth with renewed splendor.

III. A third Era of Light is the PRESENT PERIOD. The Reformed Church, after preserving its purity as long, perhaps, as the primitive Church, began to suffer a general declension, and was in danger of being utterly overthrown by INFIDELITY. A decorous external profession was indeed observed; and, in our own Church, "the form of sound words" was retained; but the spirit and power of religion had very generally departed. By many persons the spiritual influence of the Gospel was not even acknowledged. The effusion of the Divine Spirit was not believed to exist in any measure or degree, but was considered as something which was confined to the first age of the Church. But now the vital spirit of our religion hath revived, and is producing the fruits of the first century. Christianity hath assumed its true character, as "the Light of the world." The Holy Scriptures are multiplying without number. Translations are preparing in almost all languages; and Preachers are going forth into almost every region, "to make the ways of God known upon earth, his saving health among all nations."

I. We are first to review that grand Era of Light, when "the Sun of Righteousness" himself appeared.

The period of this event has been observed as an epoch of time by almost all the civilized nations of the world; and with good reason; for the world was in darkness till Christ came. The Spirit of God, indeed, moved upon the face of the earth; and to the Patriarchs and Prophets an intimation was given that a Light WOULD come; yet it was true that, with the exception of the chosen people, who were themselves the harbingers of the Light, "darkness covered the earth, and gross darkness the people." This was the state of mankind even in the brightest periods of Greece and Rome. Those nations had made some progress in natural science, and in human learning; but they were utterly ignorant of THAT science which is chiefly worthy of an immortal creature; namely, the knowledge of their Creator, and of their being's use and end.

Such was the state of the moral world, when HE came, who is called "the DESIRE of ALL Nations," Haggai ii, 7. It was not unlike the state of the natural world, at that period of creation when "the earth was without form, and void; and darkness was upon the face of the deep." But while mankind were involved in this spiritual obscurity, "The WORD was made flesh." That eternal Word, "by whom all things were made, and without whom was not any thing made that was made," John i, 3; by whom "God made the worlds," Heb. i. 2; that same Almighty Word which spake at the first creation, said a second time, "LET THERE BE LIGHT;" and there was Light. "I am come," said our Saviour, "a LIGHT into the world, that whosoever believeth on me should not abide in darkness," John xii, 46. Christ came to reveal "the MYSTERY which was kept secret since the world began, but now is made manifest; and by the scriptures of the Prophets, according to the commandment of the Everlasting God, made known to all Nations," Rom. xvi, 25. What then was this Mystery which Christ came to reveal?

He revealed the LOVE of God the FATHER. "God so LOVED the world, that he gave his only begotten

Son, that whosoever believeth on Him, should not perish, but have everlasting life," John iii, 16.

He revealed the ATONEMENT of God the SON, in assuming the human nature, and offering himself up a sacrifice for the sins of men. "My flesh," saith he, "I will give for the life of the world," John vi, 51. "A BODY hast thou prepared me. Lo, I come to do thy will, O God," Heb. x, 5.

He revealed the INSPIRATION of God the HOLY GHOST; which was now to descend from heaven, and to "abide with men FOR EVER," John xiv, 16; even the spirit of truth which should "reprove THE WORLD of sin, and of righteousness, and judgment," John xvi. 18; the Holy Spirit, which should "be given by our heavenly Father to them that ASK HIM," Luke xi, 11. These were the doctrines which were to give LIGHT to the world. They are comprehended by the Apostle Peter in one sentence. He addresses believers as being "elect, according to the foreknowledge of God the FATHER, through sanctification of the SPIRIT unto obedience; and sprinkling of the blood of JESUS CHRIST," 1 Pet. i, 2.

These doctrines our Saviour embodied in a short Commission or Charge, which he delivered, after his ascension into heaven, to one of his Apostles. It was given to that Apostle, whom our Lord called "the CHOSEN VESSEL, to bear his name to the Gentiles," Acts ix, 15. For when Paul was proceeding on his way to Damascus, "a light above the brightness of the sun shone around him;" and our Saviour spoke to him from heaven in the following words: "I send thee to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, which is in me," Acts xxvi, 18.

This Charge our Lord delivered AFTER his ascension into heaven, expressly for the instruction of his Ministers, in regard to the DOCTRINE they were to preach, and to the EFFECTS which should follow. It may therefore be considered as a summary of the doctrine of the four Gospels; and every Minister of Christ

ought to engrave it on the tablet of his memory, and comprehend it well: whether he preach "to Greek or to barbarian, to learned or to unlearned, to bond or to free."

Here is first established that fundamental truth, which ought ever to be present with us in all our counsels concerning the promulgation of the gospel, That the Gentiles are "under the power of Satan." "I send thee?" saith our Lord, "to the Gentiles, to turn them from the power of Satan unto God." This is a truth which the wisdom of this world "will not receive;" and it is assaulted by a false philosophy continually. But, like a rock assailed by the restless waves, it will remain for ever IMMOVEABLE. For what we call a revelation from heaven, is properly a revelation of this, That all men are by nature "in darkness, and under the power of Satan;" and that Christ hath come "to turn them from darkness to light, and from the power of Satan unto God."

The second part of our Saviour's Charge declares the EFFECTS of preaching the Gospel, namely, That the Gentiles should receive "forgiveness of sins by faith in Christ," and that "their eyes should be OPENED." These are the effects in *this* world.

The third part declares the consequence in the world to *come;* that they should receive a glorious "INHERITANCE among them which are sanctified;" that is, among them which are made MEET "by the Holy Ghost to become partakers of the inheritance of the saints in light," Col. i, 12.

These were the doctrines of Light "which were now made manifest, and, by the commandment of the everlasting God, were to be made known to all nations." And our Saviour said unto his Disciples, "Go ye into all the world and preach the Gospel unto every creature." They accordingly went forth. Though unlearned men, they went forth with confidence, to CHANGE THE RELIGION OF THE WORLD. The darkness of paganism receded before them; and in process of time there was a general illumination.

In the course of three hundred years "THE EVERLASTING GOSPEL" was published generally throughout the habitable world; and a great company were

gathered out of many nations, who became partakers of "the INHERITANCE among them which are sanctified." But, during that period "the children of light" had to maintain a fiery conflict with the powers of darkness. For a new thing appeared upon the earth. The pagan religions, though they differed from each other in form, yet agreeing in principle, had existed in amity together; because they were of the same kind, and members of the same *family*. "The strong man, armed, kept his palace, and his goods were in peace," Luke xi, 21. But they no sooner beheld the religion FROM HEAVEN, than they all united against it, and persecuted it. They hated its purity, its humility, its spiritual worship, its renunciations of self-glory, and its contemplation of eternal life. "The light shined in darkness, and the darkness comprehended it not," John i, 5. The heathen governments devoted multitudes of their fellow subjects to death, not for crimes which they had done, but "for righteousness sake;" wondering themselves at their own new and strange work, of which there had been no example in the records of nations. And these multitudes met death with cheerful hope; because they knew that there should be "a resurrection from the dead." At length the great conflict was ended, and the Christian faith obtained the dominion.

But, as Adam, the parent of the human race, fell from his high estate by withdrawing from communion with God; so his descendants follow his sin, in perverting the truth, and renouncing the gift of heaven. As the chosen race who had communion with God upon earth at Sinai, turned away afterwards and sought salvation by other gods: so that peculiar people, yet more highly favored, who had "communion with the Father, Son, and Holy Ghost," turned away "from him who spake unto them from heaven." Heb. xii, 25. No sooner had the religion of Christ become the religion of the world, and been invested with dignity and power, than it began to be corrupted. Men began "to hold the truth in unrighteousness;" and "Satan himself was transformed into an Angel of Light," so as to deceive the nations. They sunk gradually into

the abyss of ignorance and superstition; and "darkness covered the earth, and gross darkness the people." What added to the horror of this darkness, the Bible itself, the fountain of Light, was taken away; and, for some ages, the Revelation of God, which had been given by the hand of a Mediator, and by the ministry of Patriarchs, Prophets, and Apostles, was hid from the world. Christianity hath two principal enemies to contend with, SUPERSTITION and INFIDELITY. It was Superstition which first shut the Bible. The age of Infidelity had not yet come.

In that dark period of which we speak, even the chief Seats of learning became fountains of error to the world. From those very Seats it was maintained, That Christianity was little more than a moral code, and that the Faith by which we should be saved consisted principally in "a mere *historic* belief." The doctrine asserted amounted in substance to this, that a man might almost, if not entirely, qualify and entitle himself by certain good actions to receive the grace of God; and that thus he might purchase heaven by his own merit. So thick a mantle of darkness had covered the minds of men!

At length there appeared a dawn of light. BRADWARDINE of Oxford combated these errors of doctrine with great energy and eloquence. He was Archbishop of Canterbury, and the most profound scholar of his age. And as he was first in the Church in learning and in station, so he was almost sole in his opinion. But he was "full of faith;" and singly attempted, as he expressed it, "to defend so GREAT A CAUSE."*

* "Behold," said Archbishop BRADWARDINE, "I speak it with grief; as formerly four hundred and fifty prophets were united against one prophet of the Lord; so at this day how many, O God, contend for Free-Will (human sufficiency and merit) against thy gratuitious Grace! How many indeed in our times DESPISE thy saving Grace; or if they use the term Grace, how do they boast that they DESERVE it by the strength of their Free-Will. Almost the whole world is gone after PELAGIUS into error. Arise, O Lord, judge thine own cause; sustain him who undertakes to defend thy truth. Protect, strengthen, and comfort me: for thou knowest that, no where relying on my own

But WICKLIFFE of the same University was ordained to confirm more fully the evangelic testimony. He was properly the first great light in that dark age. He translated the Bible into our own tongue; and his own mind was illumined by it. He then assailed with an intrepid spirit the before-mentioned errors, and in particular, the position (which is the fundamental principle of a corrupt theology) "That a man becomes acceptable to God, and is finally saved, by his own works and merits."

"Human nature," pronounced Wickliffe from the theological chair, "is wholly at enmity with God. Man is a sinner from the womb. He cannot think a good thought; he cannot perform a good work, except he receive GRACE." And with respect to that Faith whereby we shall be saved, he speaks in these terms, "The merit of Christ is sufficient of itself to redeem every man from Hell. Faith in our Lord Jesus Christ is sufficient for salvation. We are not to seek to be justified in any other way than by his justice. We BECOME righteous through the participation of HIS righteousness."* Wickliffe here speaks the sense of a Text, from which every Theologian should learn to preach; "To him that worketh NOT, but believeth on HIM that justifieth the ungodly, his faith is counted for righteousness." This text is found in the fourth chapter of the Epistle to the Romans, and at the fifth

strength, I attempt to maintain so GREAT A CAUSE." Bradwardini Opera, Prefat.

The Theologians, whom Bradwardine opposed, correspond nearly with the great PELAGIAN body of the present day. This body assumes not the ancient name, but exists under different names, and is composed of different denominations. But they all agree in one distinguishing character, "That they despise the saving grace of God." They generally profess, what they call, RATIONAL Christianity; by which they mean that their religion is merely rational, and that it hath nothing spiritual in it. They acknowledge no influence from above, nor any operation of divine grace. In this sense, it is true that they profess a *rational* religion: but on the same principle, it might be easy to prove that the religions of the heathen world are ALL RATIONAL religions. It is surely high time for Christians to take leave of the Pelagian Philosophy.

* Dr. James's Apology for Wickliffe.

verse. But the unanswerable argument for the truth of this doctrine is derived from the history of CORNELIUS, the Centurion. "His alms and prayers came up as a memorial before God," Acts x, 4; but he became not THEREBY an heir of salvation. He was directed to go to the Apostle PETER, "who should tell him words WHEREBY he should be saved." Acts xi, 14. Until Cornelius heard the words of the Gospel from Peter, and thereupon "received the Holy Ghost," he knew nothing of that Faith whereby alone he could be saved.

But Wickliffe was only the forerunner. Like John the Baptist, he prophesied of a Light that *should* come; and almost in his words he said, "I am but a solitary evidence against a Host. I am but the voice of one crying in the wilderness." But his own light did not dispel the gloom. Though it shone far into the vale of night, it reached not to the Throne of darkness at Rome.

II. The second Era of Light is the REFORMATION. In the midst of this spiritual darkness, while men were sitting a second time "in the region and shadow of death," the "day-spring from on high visited them." This has been accounted by some an epoch in the Church not less remarkable than that of the first promulgation of the Gospel. And although it is now much out of view in the minds of many; although Infidelity would obscure its glory, and "the withered hand hath been lifted up against HIM that healed it," the Reformation will ever be considered as a great event in the divine dispensation by all true members of the Church of Christ, to the end of time.

As, in the first age, the preaching of the Apostle PAUL was chiefly instrumental in the conversion of men; so, at this second Era, the ministry of LUTHER was principally honored of God, for that purpose. Luther was ordained to be the great instrument of Light; and he, like WICKLIFFE, gave the HOLY SCRIPTURES to his nation in their own tongue.

But, by what means was Light restored at the Reformation? The CAUSE is to be found in the third part of our Saviour's doctrine before mentioned, namely,

the Inspiration of the HOLY GHOST, the spirit of Truth which should resist the spirit of Satan and of error, "reprove the world of sin, and of righteousness, and of judgment; and guide men into all truth." This was the efficient cause: but the means or instrument was the Bible. Light was restored to the world by the BIBLE.

The writers of that day give an animating account of the sensations of joy and exultation, with which the people of our own country received the Word of God. A Copy of the Bible was fixed by the Royal command to a desk in the Churches; and the people assembled in crowds to read it, or to hear it read. It is recorded that many persons learned to read in their old age, that they might be able to read the Bible. A frequent Text of the Preachers of that time was that which we have chosen, "And God said, Let there be Light; and there was Light." For the light of truth shone upon them suddenly; and every where illumined the minds of men, almost at the same time.

The distinguishing doctrine of the Reformation was "Justification by Faith alone." "This," said Luther, "is the ONLY SOLID ROCK." "This Rock," continues he, "did Satan shake in Paradise, when he persuaded our first parents that by THEIR OWN wisdom and power they might become LIKE unto God; and thereby induced them to renounce their faith in God, who had given them life, and a promise of its continuance." In the same manner do many at this day renounce their faith in God, who hath promised LIFE by his Son; and they seek Life by THEIR OWN wisdom and power. "The kingdom of Satan," added Luther, "is to be resisted by this heavenly and all-powerful doctrine. Whether we be rude or eloquent, whether we be learned or unlearned, THIS ROCK must be defended; this doctrine must be published abroad in animated strains."*

Pure religion being thus restored, the first labor of our Church was TO DO HONOR to the true and genuine doctrines of Christianity. And this she did by exhib-

* Preface to the Commentary on the Galatians.

iting them to the world "in a form of sound words," in the composition of our LITURGY, ARTICLES, and HOMILIES; which we maintain to be the standard of sound doctrine unto this day.*

But an affecting and awful scene was to follow in England. The providence of God directed that the truth and efficacy of THESE DOCTRINES thus set forth, should be PROVED. In like manner as at the first promulgation of the Gospel, its divinity was displayed by the marvellous constancy of the first MARTYRS; so it was ordered that when the truth was published a second time, it should undergo a similar trial. Many persons, of every rank, age, and sex, suffered death for the faith of Christ, "not accepting deliverence, that they might obtain a better resurrection," Heb. xi, 35. And thus there has been given to the Church, in these latter days a recent and undeniable testimony of the nature and divine power of the TRUE DOCTRINE.

From that time the light of truth continued to shine in the Protestant Church for a long period; with some intermission indeed, and in certain churches more intensely than in others. But it shone in some places as brightly, and probably endured as long, as it ever did in any period in the Primitive Church. At length, however, by the combined operation of causes which are well known,† a spirit of indifference to religious

* And not we only; for though certain churches differ from us and from each other in form and discipline, they agree with us in DOCTRINE. The doctrines of our Church are acknowledged by the Protestant Churches on the CONTINENT, by the established Church of SCOTLAND, and by the great body of dissenters in our own Country.

† By the association of SANCTITY with the spirit of republicanism and rebellion during the Usurpation of Cromwell, that holiness of life which was enjoined by our Saviour, became a subject of scorn or contempt. The people passed over from one error to the contrary extreme. The bow was bent till the string was broken, and it has never been rightly strung again. The nation being emancipated from a yoke which assumed a religious name, considered religion as its enemy; and thus the spiritual faith of Christ became identified with fanaticism or enthusiasm; and so it has remained in a great measure to this day. Political dissention, the most powerful engine in a free nation, has tended to keep this prejudice alive. As might be expected the charge of

truth began to manifest itself, not only in the established and national churches, but among all the other denominations of Christians. It is difficult to say where there was most apathy and languor. For though "the form of sound words" was still generally retained (in our own church in a *written* form, in other churches in an *extempore* form) and there were some eminent examples of piety and laudable zeal; yet it was most evident that in many places religion was sinking fast into a lifeless profession; and that in some places it merely exhibited the body and external figure. Even among those denominations of Christians, who were once distinguished by a name derived from PURITY, little fruit was to be found. They were in the state in which the Prophet describes the remnant in his day; "as the shaking of an olive tree, two or three berries on the top of the uppermost bough." Isaiah xvii, 6. And not only was the spirit of religion nearly extinguished, but men began to be ASHAMED of their religion.* All this while science and human

fanaticism is chiefly imputed to Dissenters. And thus both parties have been kept IN BONDAGE during a long period, dreading each other's power, and doubting each other's purposes, and taking the measure of each other's religion by their own fears and the horrors of a former age. The Dissenter is a fanatic, and the Churchman is a bigot. And so absolute is this alienation in the minds of some, that the idea of an UNION in any religious purpose, is considered to be so unnatural as to be displeasing to God himself. On this subject neither Churchman nor Dissenter will ever find rest until he shall have been taught by the grace of God, the nature of that CHARITY which our Saviour enjoined. "A new Commandment I give unto you, that ye LOVE one another;" even that charity which the Apostle Paul has so sublimely described in the thirteenth chapter of the first epistle to the Corinthians: "Though I speak with the TONGUE of men and angels and have not Charity, I am nothing." And again; "Though I have all FAITH, so that I could remove mountains, and have not Charity, I am nothing." Be a man a LEARNED Churchman or an ORTHODOX Dissenter, "if he have not Charity, he is nothing."

* To this fact the chief Representative of the Church at that time has recorded the following testimony:

"It is a reproach, I believe peculiar to the Christians of this age and nation, that many of them seem ASHAMED of their Christianity: and excuse their piety as others do their vices."

Secker's Sermons, vol. i. 59.

The testimony of Bishop Butler to the prevalence of Infidelity

learning were progressive; but the knowledge of the Holy Scriptures was passing away. As a proof of this decay in sacred literature, we need noly notice this fact. The HEBREW language, which is the source of all critical knowledge of the Bible (of the New Testament as well as of the Old,) became, at length, but little known even to learned men. And though there ever have been illustrious exceptions, it ceased at last, to form a part of the ordinary studies of youth at our Seats of Learning; even of those students who were destined for the sacred office,

Out of this state of things arose a new Enemy to the Church; the enemy that might be expected, INFIDELITY; or the positive denial of the truth of a revelation from God. We have seen that it was superstition which first shut the Bible. The second attempt was made by Infidelity. But the further consideration of this subject we must reserve for the afternoon; when we shall review the progress of infidelity in extending its darkness; and the Era of Light which followed.

But before I conclude this discourse I would beg leave to direct your attention to a subject of no little consequence to the interests of religion, and to the character of our Universities in the present circumstances of the Church; the notice of which arises immediately from our present discussion. I mean the importance of a critical knowledge of the ORIGINAL languages of the Holy Scriptures to the theological Student.

The original language of the New Testament has

is very remarkable. "It is come," says he, "I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of enquiry: but that it is, now at length, discovered to be ficticious: and, accordingly they treat it, as if in the present age, this were an agreed point among ALL PEOPLE OF DISCERNMENT; and that nothing remained but to set it up as a principal subject of mirth and ridicule; as it were, by way of reprisals for its having so long interrupted the pleasures of the world." *Preface to the Analogy*, 1736.

What must have been the state of the common people in general, when it was taken for granted that such were the sentiments of *all people of discernment* in the nation?

been well cultivated; and one cause of this has been its affinity to the GREEK CLASSICS. But the acquisition of the language of the Old Testament is equally necessary. It is indispensible for those who would possess a critical knowledge of the Bible; for the New Testament is written in the idiom of the Old. It may be received as an axiom, That a knowledge of Hebrew learning "among the great body of the clergy, is the mark of a flourishing church;" that is, of a church which is ardent in maintaining the true faith, and in expounding the pure word of God to the people. Among the members of the Romish communion this species of learning is almost entirely extinct.

Having thus asserted the importance of a critical knowledge of the Bible, I think it fit, nevertheless, to controvert the opinion, that without such a knowledge individuals cannot build the doctrines of Christianity, or Christianity itself, upon a solid foundation. If this were true, what must have been the state of our own Church in the absence of Hebrew learning? If sacred criticism be the sole foundation and constitute the very grounds of our belief, upon what has our belief hitherto been grounded? This opinion places the Christian Religion on the footing of the superstitions of Mahomet and Brahma; which is this, That if you commit to memory a certain number of historic facts, and can read certain languages, (all of which, both facts and languages, may be obliterated from your memory in less than twenty years) you are a good Theologian; but with this advantage, however, in favor of the Mahometan, in regard to many theologians of this day, that, whereas he can read his Koran in the original Arabic, they cannot read the Old Testament in the original Hebrew. My brethren, by this argument, (which is the same in principle with those which we have seen, were uttered in a dark age from the chief Seats of Learning,) the assisting Grace of God, and all that is peculiar to the Christian religion, seems to be VERY BOLDLY EXTINGUISHED.

But perhaps the source of this misapprehension lies in confounding these two terms, a Theologian and a Christian. That which constitutes a Christian is "Faith,

Hope, and Charity; these three." Much human learning is not essentially necessary to constitute a Christian. Indeed a man MAY BE a profound Theologian and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the FRUITS of Christianity. He may be destitute of Faith, of Hope, and of Charity.

Let us not then confound the FRUITS of religion, namely, its influence on our moral conduct, its peace of mind, and hope of heaven, with the CIRCUMSTANCES of religion. True religion is that which its great Author himself hath declared. It is a PRACTICAL knowledge of the LOVE of God the FATHER, "who sent not his Son into the world, to condemn the world; but that the world, through him, might be saved;" of the ATONEMENT of God the SON, by faith in whom we receive remission of our sins, and are justified in the sight of the Father; and of the SANCTIFICATION of God the HOLY GHOST, by which we are made MEET "to become partakers of the inheritance of the saints in light." The preacher who can communicate THIS knowledge to his hearers (and it is true, that if he possess a *critical* knowledge of the Bible, and of the history of Christianity, he will be likely to do it with the *most* success,) the same is "a workman that needeth not to be ashamed, and a good minister of Jesus Christ," 1 Tim. iv, 6.

As an illustration of this truth, we may adduce the influence of the Gospel on the ignorant minds of persons born in the heathen world.

It has been maintained by some, that civilization must always prepare the way for Christianity. But this position, like many others allied to this subject, is completely at variance with the fact. Civilization is a blessing of itself, and ought to be given, as we have opportunity, to all nations: but it is not universally necessary that it should precede the Gospel. The fact is, that the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, with what St. Paul calls "the wisdom of men," than with the ignorance of barbarism. It doth not appear that human learning, in itself considered, though in many

ways an important instrument of good to mankind, *predisposes* the mind in any manner or degree to receive the Grace of God. There is a sense in which Learning, like Riches, may impede our spiritual progress, for "Knowledge puffeth up," 1 Cor. viii, 1; Though we are ever to distinguish between the use and the abuse of learning. On this subject we ought to keep in remembrance our Saviour's words, "The poor have the Gospel preached to them;" in which is implied, "That the poor would UNDERSTAND the Gospel and RECEIVE the Gospel;" and these words have been illustrated in every age. The Apostle Paul had less success among the learned at Athens, than among the barbarous people. And the same is sometimes the experience of Preachers at this day among the Gentile nations. It so happens that the most numerous conversions, during the last century, have been among those nations which have least civilization.* And this fact demonstrates the PERMANENT CHARACTER and DIVINE NATURE of the Christian dispensation. For, "Where is the wise?" saith the Apostle, in reference to this subject: "Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: That no flesh should glory IN HIS PRESENCE: But, that according as it is written, He that glorieth, let him glory in the Lord," 1 Cor. i, 26.

* The ESQUIMAUX Indians of LABRADOR; the COLAREES of the Deccan in India; tha AFRICAN slaves of several islands in the West Indies; and the natives of Caffraria, and of the Great and Little Namaquas, in the South of Africa. See the reports of the Moravian and Danish Missions.

SERMON IV.

(AFTERNOON.)

GEN. i, 3. *Let there be* LIGHT.

AMONG the many pieces of sublime and beautiful composition with which the service of our Church abounds, there is a prayer which I have always admired; and which will properly introduce the ERA of Light, that is to be the subject of this discourse; I mean that Collect in which we pray that our Church may be "enlightened by the doctrine of the Evangelist Saint JOHN."

The doctrine of the Evangelist St. John accords with that of our Saviour before mentioned: namely,

That God the FATHER is love. "God is Love. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our Sins," 1 John iv, 10.

Of God the SON he saith, that "Jesus Christ is come in the flesh: and that the blood of Jesus Christ his Son cleanseth from all sin," 1 John i, 7.

Of God the HOLY GHOST he saith, "It is the Spirit that beareth witness (to the Son of God,) because the Spirit is TRUTH;" and of its operation on the hearts of believers he saith, that "they have an UNCTION from the Holy One;" and that this unction ABIDETH in them; that they are thus BORN of God," and become "the children of God;" and, finally, that the evidence of their being thus born again, is "the love of the brethren." "We know," saith he, "that we have passed from death to life, because we love the brethren," 1 John iii, 14.

This is the doctrine of the blessed Apostle and Evangelist St. John, as expressed in his Epistles, and confirmed by his Gospel; and this is the heavenly doc-

trine which our Church prays for in the following words:

"Merciful Lord, we beseech thee to cast thy BRIGHT BEAMS of Light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen."

This prayer was offered up continually during a long season of darkness, and at length was answered at the appointed time.

In our former discourse we stated that, while the Protestant Churches were declining in piety, a NEW ENEMY appeared. "While men slept, the Tares were sown," Matt. xiii. 25. It was about the middle of the last century that INFIDELITY, which had appeared long before, first began to shew itself in strong and general operation. At the very time when the spirit of Infidelity was fostering its strength, under the name of Philosophy, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive, and has since produced the most beneficial effects. True Religion and Infidelity have shown their proper fruits in our own time; and we can now contrast them with advantage. Let us therefore look back, and examine what have been the effects of each.

INFIDELITY first caused a whole nation to renounce Christianity; and, by natural consequence, destroyed religious hope and moral obligation; that nation, inflamed with cupidity and lust of dominion, invaded other nations, deluged them with blood: and at last having acquired the temporal power, would, like Papal Rome, enslave the world, by its despotism. And the principle of its despotism is the same; namely, "To keep the minds of men in the CHAIN OF DARKNESS." Thus do Infidelity and Superstition lead to the same point, by different ways.

The spiritual Religion of Christ hath, during the same period, produced very considerable effects.

1. It hath promoted a knowledge of the Holy Scriptures (the same effect which was produced at the Reformation,) and hath thereby cultivated, to a great ex-

tent, the principles of the Gospel. And, on this foundation hath been built the practice of many excellent VIRTUES (some of them very seasonable in this age of revolution,) such as, subordination, quiet conduct, loyalty, and contentment.

2. It hath promoted the instruction of the POOR. The number of those among the lower classes, who can read the Scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

3. It hath promoted a more general worship of God. The volume of Praise and Thanksgiving which rises to the Most High from voices in this land, constitutes an ACCLAMATION, compared to the feeble sound at a period not very remote.

4. It hath cultivated very extensively a critical knowledge of the Holy Scriptures. A reverence for HEBREW learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original Tongues; as we know was the case in a former age.

5. But this revival of religion has been productive of another good, new and extraordinary in its nature; not confined to this country, or to the present time; but extending to remote nations and distant ages.

Christianity hath again, after a lapse of many ages, assumed its true character as "the LIGHT of the world." We now behold it animated by its original spirit, which was to extend its blessings "to ALL NATIONS." The Scriptures are preparing in almost every language, and preachers are going forth into almost every clime. Within the period of which we speak men have heard the Gospel "in their own tongue, wherein they were born," in INDIA, throughout many of its provinces; in different parts of AFRICA; in the interior of ASIA; in the western parts of AMERICA; in NEW HOLLAND; and in the isles of the PACIFIC SEA; in the WEST INDIES, and in the northern regions of GREENLAND and LABRADOR. MALAYS, CHINESE, PERSIANS, and ARABIANS, begin now to hear, or read, in "their own tongues the wonderful works of God," Acts ii, 11.

III. It is with propriety then that we distinguish the

present period as a THIRD Era of Light in the Christian Dispensation. Yes, it is true, that while INFIDELITY, like the pillar of the cloud hanging over the Egyptians, Exod. xiv, 20, is rising in awful form, threatening to involve the earth in darkness; the Religion of Christ, on the other side, like "a pillar of Fire," is giving light to the world. While Infidelity is prostrating thrones, and forging chains for mankind, the religion of the Messiah is diffusing its pure and free spirit, like a copious stream, into the hearts of men; constraining them not only to cultivate its moral and benevolent principles in their own country, (whereby they resist Infidelity with the best weapons) but to communicate them to others; and to enrich, with higher blessings than those of commerce, the most distant climes and nations.

Is it asked why this spirit for diffusing religious knowledge did not sooner appear in this nation; for it seems scarcely to have been thought of at the era of the Reformation? The desire was not given, because we had not the MEANS. Our commerce had not extended to the uttermost parts of the earth. We had no Empire in the East. Another reason was, The Romish Church held the world in chains. Its superstition had supplanted us in almost every region. But by the revolution of events, this obstacle is now nearly removed.

It was an opinion delivered by Sir Isaac Newton, after the study of the prophetical books, that the power of Superstition which had so long enslaved the world, would at last be broken by the strong arm of Infidelity. And we have just seen "this strong arm" give the last blow to the temporal power of Rome. This loosens her hold upon remote nations. Now then the fulness of time for enlightening the Gentiles seems to be come, for the obstructions are nearly removed, and the means are granted. And no sooner are the means granted, than the DESIRE is given; and thus, in every age, the great designs of the Almighty are executed by the Sons of men.

But let us now inquire by WHOM it is that the Light of Christianity is diffused throughout the heathen

world? To whom has been assigned the honor of leading the way in this undertaking?

Our own Church acknowledged the object a hundred years ago, and LED THE WAY. Two Societies were incorporated for the purpose by the Royal sanction; and Letters were written by the KING of Great Britain and by the Archbishop of Canterbury to the humble Missionaries in the East, to animate, strengthen, and encourage them in their important work.*

These Societies still exist, and prosecute the primary objects of their institution. A mission in India has been supported by "the Society for promoting Christian knowledge" with eminent success; for it was under its patronage that the Apostolic SWARTZ preached the Gospel to men of "different tongues, kindreds, and nations."

But it is evident that, at the present time, missions are conducted to a greater extent by other societies than by our own. When the Gospel was first preached to the heathen, our Saviour gave the commission to INDIVIDUALS; that is, they were not associated by any power of temporal empire. And it would appear as if it were to be promulgated to the Gentiles a second time, by the same means. But this is a subject which will occupy the serious attention of our Church.

The Church of Rome certainly considered it to be HER duty, as the Church of Christ, "to teach all nations." Now it has been so ordered that the Church of England should possess at this time a greater facility of access to the remotest nations, than Rome ever had in the plenitude of her power. While therefore we contemplate with a benignant eye the laudable exertions of the subordinate Societies, it would well accord with the dignity and character of the Church of England, to RESUME the lead in this work; and, standing as she does like a Pharos among the nations, to be herself the Great Instrument of Light to the world.†

Let this nation understand the voice of that Provi-

* See Letters in Appendix.

† "Ye shine as Lights of the world, HOLDING FORTH the word of Life." Phil. ii, 16.

dence which hath exalted her to such a height in the view of mankind. It saith in the words of the text, "LET THERE BE LIGHT." But when we speak of the nation, we mean the CHURCH; and the Voice of the Church is to be heard at the UNIVERSITIES. Is not this the University that gives the light of SCIENCE to the world? Let it also give the light of Religion. We are proud to acknowledge that this Seat of Learning hath already begun to diffuse the truth of Revelation in the heathen world. Some of its members have already gone forth to the East. Men of your own body, who had acquired the very highest honors in science, are now in that country engaged in translating the Scriptures into the Oriental languages. And it would give new ardor to their undertaking, to know that it meets with your countenance and approbation.

But it will be proper to give some account of the DARKNESS which exists in heathen lands, that our nation may feel it her duty to send forth the Light. For it has been asserted by some that there is NO darkness; at least among the idolaters of India; and passages are quoted from their ancient poetry to prove that their morals are sublime and pure. It would however appear from passages in the Holy Scriptures, that the nations addicted to Idolatry are not only involved in darkness and error, but live in the commission of turpitude and crime. In the Old Testament it is stated, that "the dark places of the earth are full of the habitations of cruelty;"* and that "even their sons and their daughters they burn in the fire to MOLOCH;"† and it marks the prevailing characters of Idolatry to be these two, Cruelty and Impurity. In the New Testament the same characters are assigned to it; and are exemplified in the state both of the Greeks and Romans; of the Greeks in the fourth chapter to the Ephesians,‡ and of the Romans in the first chapter of the Epistle

* Psalm lxxiv, 20. † Deut. xii, 31.

‡ St. Paul writes to the Greeks at Ephasus in these words: "I say therefore, and testify in the Lord, that ye henceforth walk not as OTHER Gentiles walk, in the vanity of their mind, having the understanding darkened: who being PAST FEELING, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv, 19.

which is addressed to them: and this too in the period of their learning and civilization.

If, then, turpitude and crime marked the idolatry of the enlightened states of GREECE and ROME, how much more may we expect to find them among the ignorant and idolatrous nations of the present day? I resided many years in the heathen world, and was satisfied, by casual observation, that the character of their idolatry corresponded with that which is given in the Scriptures. I resolved, however, to visit the chief seat of the Hindoo religion, in order to examine the nature of that Superstition which held so many millions in its chain. For this purpose I made a journey to the Great Temple of JUGGERNAUT, in the province of Orissa, which is to the Hindoos (what Mecca is to the Mahomedans,) the strong hold and fountain-head of their idolatry. I chose that season of the year when there is the celebration of the great annual festival called the RUTT JATTRA.

On our entering the province of Orissa, we were joined by many thousands of Pilgrims, who were proceeding to the Festival. Some of these come from remote regions, with their wives and children, travelling slowly in the hottest season of the year, and are sometimes upwards of two months on their journey. Many of the Pilgrims die by the way; and their bodies generally remain unburied; so that the road to Juggernaut may be known for the last fifty miles, by the human bones which are strewed in the way.

On the great day of the Festival, the Idol was brought out amidst the acclamations of hundreds of thousands of his worshippers. He was seated on a lofty throne, and surrounded by his Priests. After a short interval of silence, we heard a murmur at a distance among the multitude; and behold a body of men, having green branches and palms in their hands, advanced with great speed. The people made way for them, and when they had come up to the throne, they fell down before the Idol that sat thereon and worshipped; and the multitude again sent forth an acclamation "like the voice of a great thunder."

Thus the worship of the Idol began. But on this

subject, we cannot recite particulars. Suffice it to say, that this worship had the two characters before mentioned. Men and women devoted themselves to death before Moloch. I myself beheld the libations of human blood. And I merely give you this short record, because I witnessed the fact.

I feel it my duty to state to you that these idolaters are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a tribute to the English Government for leave to worship the Idol. This is called the Revenue of the Temple; and a civil officer, supported by a military force, is appointed to collect the Tax. Other temples in Hindostan have long been considered as a legitimate source of a similar revenue. The temple of Juggernaut is now under our own immediate management and control. The law enacted for this purpose is entitled "A regulation for levying a Tax from Pilgrims resorting to the Temple of Juggernaut, and for the superintendance and management of the Temple:" passed by the Bengal Government, 3d April, 1806. It will give me sincere pleasure, if the further investigation of this subject, shall tend in any degree to soften the painful impression which the above statement must make on the public mind.

There is another enormity of Hindoo superstition, which is well known to you, and which I need not describe; I mean the immolation of female victims on the funeral pile. I shall only observe, that the number of these unfortunate persons who thus perish annually in our own territories, is so great, that it would appear incredible to those who have not inquired into the fact. The scene is indeed remote; but these are our own subjects, and we have it in our power to redress the evil. There is a time appointed by the Divine Providence (according to the Prophetic record) to every nation, for its amelioration and felicity. Such a time came to our nation, when the light of Christianity visited it, for our altars were once polluted by human sacrifices. The same happiness, we would hope, is now come for India. If it should be said that the sacrifice of women cannot be abolished, it will be a sufficient answer to state, that when the Mahomedans

were in power, they *did* abolish it partly: and the Brahmins themselves have suggested means to us by which, in the course of time, it may be entirely abolished. But the proper answer for the present is to ask another question: Has the subject ever been officially inquired into?

For many years this nation was reproached for tolerating the Slave Trade. Many books were written on the subject: and the attention of the Legislature was at length directed to it. Some asserted that the abolition of it was *impracticable*, and some that it was *impolitic*; but it was found on an investigation of the traffic, that it was defended because it was *lucrative*: and a humane nation abolished it. But let us ask, What is there in buying and selling men compared to our permitting thousands of women, our own subjects, to be every year BURNED ALIVE, without inquiring into the cause, and without evidence of the necessity? Or what CAN BE compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut?

The honor of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the Sin of ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the great Council of the nation witness the darkness which I have seen, there would be no dissentient voice as to the duty of giving light.

It is proper I should add, in justice to that honorable body of men who administer our Empire in the East, that they are not fully informed as to these facts.*

But there is a two-fold darkness in the East which it is proper to specify. There is the darkness of pagan-

* In regard to the Idol-Tax, the principle of the enormity, it is said, has never been fully explained to the Government at home. It was admitted by the Indian Government many years ago without reference, I believe in the first instance, to England; and possibly the reference may now appear in the books under some specious or general name, which is not well understood. The Honorable the Court of Directors will feel as indignant, on a full developement of the fact, as any public body in the nation.

ism; and there is the darkness of the Romish Superstition in pagan lands.

Christianity, under almost any modification, is certainly a benefit to mankind; for it prevents the perpetration of the bloody rites of Idolatry. But the corrupted Christianity to which we allude has established its Inquisition in the East, and has itself shed blood. About the time when the Protestant Bishops suffered in our own country, the Bishops of the ancient Syrian Church became martyrs to the same faith in India. From that time to this the mournful bell of the Inquisition has been heard in the mountains of Hindostan. The inquisitions in Europe have gradually lost their power by the increase of civilization; but this cause has not operated equally in India, which is yet, in many parts, in a state of barbarism. Though the political power of the Romish Church has declined, its ecclesiastical power remains in India, and will probably endure for a long period to come.* The Inquisition at Goa is still in operation, and has captives in its dungeon.†

A Protestant Establishment is wanted in our Empire in the East, not only to DO HONOR to Christianity (for in many places in Hindostan the natives ask whether we have a God, and whether we worship in a Temple,) but to counteract the influence of the ecclesiastical power of ROME: for in some provinces of Asia, that power is too strong for the religion of Protestants, and for the unprotected and defenceless missionaries.‡

* Since the delivery of this Discourse I have with pleasure observed, in the recent Treaty between his Majesty and the Prince Regent of Portugal, an article by which that Prince engages that the Inquisition shall not hereafter be established in the South American dominions. Does not this afford a reasonable hope that we may ere long behold that engine of Superstition abolished in Portugal?

† See Appendix. *Inquisition of Goa.*

‡ The influence of the Romish Church in India is far greater than is generally imagined; or than our Government has hitherto had any means of ascertaining. Though the political power is almost extinct, the religion remains in its former vigor. And on this fact is founded a strong argument for the policy of promoting the Christian Instruction of our native subjects. "Although the Portuguese, for instance, possess but little territory in continen-

But, besides the tyranny of the Inquisition, there is in some of the Romish provinces a corruption of Christian doctrine which is scarcely credible. In certain places the rites and ceremonies of Moloch are blended with the worship of Christ.*

It is surely our duty to use the means we possess of introducing a purer Christianity into our Empire in the East.† I shall mention one circumstance which may well animate our exertions. A large province of Romish Christians in the South of India, who are now our subjects, are willing to receive the Bible; and this too, under the countenance of the Romish Bishop, an Italian, and a man of liberal learning. And Providence hath so ordered it, that a translation of the Scriptures hath been just prepared for them. This Translation has been made by the Bishop of the Syrian Church. Yes, my brethren, a Bishop of the ancient Church of Christ in India, has translated the Holy Scriptures into a new language. That venerable man, who did not know, till lately, that there was a pure church in the Western world, is now pressing before many learned men in the West, in promoting the knowledge of the religion of Christ.‡

tal India, yet their hold on the native affections is incalculably stronger than that of Britain, though in the zenith of her political power; and were that power to be annihilated, as that of the Portuguese now is, it would scarcely be known, in respect of any hold which Britain has on the native mind, that she had ever set foot in India."

"This impolicy astonishes those who have acted with success on the opposite system. A Roman Catholic, high in spiritual authority in India, expressed his utter amazement that the British Government should not act on a better policy: and declared that, in consequence of the hold which Christianity had obtained through the Roman Church on the minds of the natives; there were SEVEN MILLIONS of British subjects in India, with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding control."

See *Tenth Annual Report* of "Society for Missions to Africa and the East," just published: containing the communications of SIR ALEXANDER JOHNSTONE, Chief Justice of Ceylon. p. 78.

* At Anghoor, near Tritchinopoly, and in other places.

† See in Appendix, *Letter of the Bishop of Landaff*, on the expediency of an Ecclesiastical Establishment for British India.

‡ See Appendix. *Account of Syrian Christians*

We have now taken a review of three Eras of Light in the Christian dispensation. Do you require further evidence of this being a THIRD Era? Behold Societies forming in every principal City of Great Britain for the purpose of giving the BIBLE to all nations! Do you ask further proof? Behold the Christian Church beginning, after a delay of eighteen centuries, to instruct the JEWS, and to attempt the conversion of the ancient people of God. Why did not the Church direct her attention sooner to this great undertaking? It was because the Era of Light had not arrived.

This learned body have it in their power greatly to promote the extension of Christianity among the Jews. Men have begun to preach the Gospel to that people without giving them the Gospel in their own language. A Translation of the New Testament into the Hebrew tongue would be a gift worthy of our University to present to them. It must appear strange to us, on a retrospect of the fact, that during so long a period, Christians should have reproached the Jews for not believing the New Testament, and yet never have put that volume into their hands in their own language, that they might know what they were to believe!* This conduct of Christians might be called an *infatuation*, were it not prophesied that THUS it should be. They did not think of giving the Gospel

* Translations of portions of the New Testament into different dialects of the Hebrew language have been made by different persons at different times; but these have been rather intended as exercises for the scholar, or for the use of the learned, than for the use of the *Jews*. The Romish Church printed a version of the Gospels in Hebrew, and the whole Syriac New Testament in the Hebrew character; but it would not give the book to that people who could read it. In Spain and Portugal they condemned the Jews to the flames, for professing Judaism, but they would not give them the New Testament that they might learn Christianity. The English Church, which has succeeded the Romish Church as first in influence and dignity, has not, as yet, given the New Testament to the Jews. The Church of Scotland has not given it. The chief praise is due to some of the Protestant divines in Universities on the Continent, who published some parts of the New Testament in what is called German Hebrew, and dispersed copies among the Jews, as they had opportunity. It is encouraging to know that even this partial attempt was not without success.

to a people of whom the Prophet had said, "that they should be removed into all the kingdoms of the earth for their HURT, to be a reproach, and a proverb, and a taunt, and a curse," Jer. xxiv, 9. But we can now "speak comfortably to Jerusalem, and cry unto her that her WARFARE is ACCOMPLISHED;" for it is prophesied again, "That blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in," Rom. xi, 25. By this prophecy we see that the conversion of the Jews is connected with that of the Gentiles: and is to be, if not contemporaneous, at least, an immediate consequent. But the conversion of the Gentiles has already commenced; and commenced with most remarkable success. And now, behold the preparation for the conversion of the Jews! Add to this, the Jews themselves contemplate some change to be at hand. It is certainly true that both among the Jews in the East and in the West there is, at this time, an expectation of great events in regard to their own nation. It is not unlike that EXPECTATION, which pervaded the Roman Empire before the coming of the Messiah.

We are now to notice a remarkable peculiarity in all these three Eras of Light.

In the first Era, when our SAVIOUR preached his own Gospel, and performed wonderful works, there were some who denied that the work was from God; and he was said to be "beside himself; and to do these works by the power of the prince of darkness." But our Lord's answer to them was in these words, "The WORKS that I do, bear witness of me, that the Father hath sent me," John v, 36. And when the Apostle Paul preached the Gospel of Christ, he was accounted "a fool for Christ's sake: he was reviled, persecuted, and defamed," 1 Cor. iv, 10. But he could appeal to the GREAT WORK which he performed, "the deliverance of the Gentiles from darkness to light."

In the second Era, at the Reformation, LUTHER and those other great Teachers whom God so highly honored, were also called Enthusiasts, and were accused of a flagrant and misguided zeal. But "the works which

they did" testified that they were sent of God, as Ambassadors of Christ, of which the conversion of our own nation is an evidence to this day.

In the Third Era of Light, those eminent persons who were chiefly instrumental in diffusing it, were in like manner called Enthusiasts. But "the WORKS which they did, testify that they were also Ambassadors of Christ," and "able ministers of the New Testament," preaching unto men the doctrine of life; of which, REMOTE nations as well as our own, will bear witness at a future day.

For let us dispassionately contemplate the works that have followed the revival of Religion in this country. We now stand at some distance, and can survey the object in all its parts, and in its just proportion. We stated these works to be,

1. An increased knowledge of the Holy Scriptures; producing

2. A cultivation of the principles of the Gospel, and the practice of the virtues of subordination, loyalty, and contentment.

3. The almost universal instruction of the POOR: so that it may be truly said, "The poor have the Gospel preached to them."

4. The more general worship of God in our land.

5. The publication of the Bible in new languages; and,

6. The promulgation of Christianity among all nations; to JEWS and to GENTILES.

Are these works of darkness? Are they not rather the works which are called in Scripture "the fruits of the Spirit?" Let a man beware how he arraigns or contemns those works which he may not perfectly comprehend, lest peradventure he should speak a word against the operation of God the Holy Ghost. There are many at this day who say they believe in ONE God. These may be Deists and others. There are many who say they believe in God the SON, after a certain manner. These may be Socinians, and Pelagians. But the true criterion of the faith of a Christian at this day, is to acknowledge the continued influences of God the HOLY GHOST. "By this shall ye know them."

For the Apostle Paul hath said, "That no man can say that Jesus is the Lord but BY the Holy Ghost," 1 Cor. xii, 3. And our Saviour hath said that the Holy Ghost shall abide with his Church "FOR EVER." John xiv, 16.

But those who deny the influence of the Holy Spirit, will also deny the WORKS of the Spirit. What more undeniable work of the Spirit can be VISIBLE in the Church of Christ than the sending forth preachers to preach the everlasting Gospel to the heathen world? What nobler or purer work of righteousness can be imagined than the giving the HOLY BIBLE to all nations? and yet there are many who behold both undertakings with indifference, or even hostility. Others there are who, professing a purer theology, cannot deny the truth and justice of the principle, but they argue against THE WAY: they contend for the old way; as if a man should think to evangelize the world after the fashion of his own parish. They say they would conduct these new and grand designs after the old precedent; when the truth is, there has been no precedent for what is now doing, in its present extent, for nearly eighteen centuries past. CHRIST and his Apostles established the first and great PRECEDENT.

It may be expected that those who deny the continued influences of the Holy Spirit in the Church, will deny that the present is an Era of Light. When Christ came, who was "the Light of the world," there were many who denied that any Light had come. When the Truth shone a second time at the Reformation, there were many who perceived it not. And though the BRIGHT BEAMS of Light at the present period far transcend those of the Reformation, there are many who behold them not. They wonder indeed to see various Societies, which have no connexion with each other, engaged in pursuing the same object. They behold men of different nations and of different languages, animated by the same spirit, promoting the same design, encountering the same difficulties, persevering with the same ardor, giving and not receiving, expending money, time, and labor, in an undertaking in which there is no SELF-INTEREST; and all agreeing

in one common voice, LET THERE BE LIGHT. All this they behold, and they wonder: but they do not believe. And thus it is written; "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xiii, 41.

A violent but ineffectual attempt was made some time ago to impede the progress of this work. But the current was strong and deep, and these momentary obstructions served merely to increase its force. "There is a river, the streams whereof shall make glad the city of God," Psalm xlvi, 4. No human power can stop its course. Many who are yet hostile to this undertaking will shortly join in it. We believe that the strength of the nation will soon be with it: and that all hope of resisting it, entertained by unbelieving men, will be disappointed. For the prophecy hath gone forth, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. I will declare the DECREE: Thou art my Son, I shall give thee the heathen for thine INHERITANCE, and the uttermost parts of the earth for thy POSSESSION," Psalm ii, 8.

It is of vast consequence to the purity and perpetuity of our Church that those Students who are preparing to enter it, should have just views on this subject. There is one fact which ought frequently to be illustrated to them, as being the foundation, on which they are to form a judgment on this and other parts of the divine dispensation. It is the following.

It is an undeniable truth, constantly asserted by Scripture, and demonstrated by experience, that there have ever been TWO descriptions of persons in the Church. They are denominated by our Saviour, "the children of light and the children of this world;" and again, "the children of the wicked one, and the children of the kingdom." Matt. xiii, 38. These different terms originate entirely from our receiving or not receiving that illumination of understanding which God, who cannot lie, hath promised to give to them that ask him. For if a man supplicate the Father of Lights for his "good and perfect Gift" with a humble and believing spirit, he will soon be sensible of the effect in

his own mind. He will begin to behold many things in a view very different from what he did before; he will devote himself to the duties of his profession with alacrity and zeal, as to "a labor of love;" and his moral conduct will be exemplary and pure, adorning that Gospel which he is now desirous to preach. Another consequence will be this. He will learn, for the first time, what is meant by the reproach of the world. For men in general will not approve of the piety and purity of his life; and they will distinguish it by some term of disparagement or contempt.

I am aware that many who have supplicated the Father of Lights for "the good and perfect gift," and who see, by the light that is in them, "a world lying in wickedness," 1 John v, 19, are yet induced to conceal their sentiments in religion, or at least, are prevented from assuming a decided character in the profession of it, from the dread of REPROACH. But they ought to remember that a term of reproach has now become so general, and attaches to so slight a degree, not only of religious zeal, but of moral propriety, that no man who desires to maintain a pure character in his holy office needs to be ashamed of it.*

* It is worthy of remark, that the names of reproach which men of the world have given to religious men, have been generally derived from something highly virtuous or laudable.

Believers were first called CHRISTIANS, as a term of reproach, after the name of Christ. They have been since called Pietists from their PIETY, Puritans from their PURITY, and Saints from their HOLINESS. In the present day, their ministers are called EVANGELICAL, from their desire to "do the work of an Evangelist," See 2 Tim. iv. 5. Thus, the evil spirit in the damsel who followed Paul, cried out, by an impulse which he could not resist, "These men are the servants of the most high God, which shew unto us the way of salvation." Acts xvi, 17. The most opprobrious epithet which the Jews thought they could give our Saviour, was to call him a Samaritan. "Thou art a Samaritan, and hast a devil," John viii. 48. But our Saviour has given a permanent honor to the name, by his parable of "the GOOD Samaritan."

The usual name of religious reproach at this day is METHODIST; a term first used at Oxford, and derived from the METHOD, which some religious Students observed in the employment of their TIME. So far it is an honorable appellation. It is now applied to any man of pure and unaffected piety, and is, in short,

But there is another consideration for those who are ordained to be ministers of Christ, namely, that this Reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the Cross will never cease. The Apostle Paul was accused of being "beside himself;" but his only answer was this; "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause," 2 Cor. v. 13. And let this be your answer also. If the minister of Christ give no offence to "the children of this world," he has reason to suspect the purity either of his doctrine or of his practice.

On the other hand, a corrupt theology has no offence and no reproach. You have heard of a two-fold darkness in the East. There is also a two-fold darkness in the West. There is the darkness of Infidelity, and the darkness of a corrupt Theology. Infidelity has slain its thousands: but a corrupt Theology has slain its ten thousands.

Let every Student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter. Let him examine himself whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. "Woe is unto me, if I preach not the Gospel," 1 Cor. ix, 16. Even the Old Testament arrests the progress of the unqualified and worldly-minded teacher. It is recorded that when Dathan and Abiram invaded the priest's office, with a secular spirit, "the earth opened her mouth and swallowed them up," in the presence of Israel. This

another term for a CHRISTIAN. Of the Methodists Paley says, in his Evidences of Christianity, that in regard to piety to God, and purity of life, they may be compared to "the primitive Christians." The name *Methodist* in England was, for a time, as disreputable as *Royalist* in France. And indeed there is an analogy in the character; for Methodism implies Loyalty to "the King of kings." And I am happy to add, in regard to that numerous body of our fellow subjects who are called by that name, that it also implies, after an experience of half a century, PURE LOYALTY to an EARTHLY SOVEREIGN.

was written "for our admonition," that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life; and is able to publish the glad tidings of salvation with unpolluted lips.

If the Student desire that God would honor his future ministry, and make him an instrument for preserving the UNITY of the Church, instead of his being an instrument of SECESSION from it, he will seek to understand that pure doctrine of which our Lord speaks, when he saith, "He that will do the Will of God shall know of the doctrine whether it be of God." This is an Era of Light in the Church. Men are ardent to hear the word of God. And if a thousand churches were added to the present number, and "enlightened by the doctrine of the Evangelist John," they would all be filled. Those who preach that doctrine are the true DEFENDERS of the Faith, and the legitimate SUPPORTERS of the Church of England. If these increase, the Church will increase. If these increase in succeeding years in the same proportion as they have hitherto done, it is the surest pledge that the Church is to flourish for centuries to come, as she has flourished for centuries past. And there is nothing which forbids the hope that she will be PERPETUAL; if she be the ordained Instrument of giving Light to the world.

I shall now conclude this discourse with delivering my testimony concerning the spiritual religion of Christ. I have passed through a great part of the world, and have seen Christianity, Judaism, Mahomedanism, and paganism in almost all their forms; and I can truly declare, that almost every step of my progress afforded new proof not only of the general truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, "Born of the Spirit;" and which the Evangelist John calls, "Receiving an unction from the Holy One." For even the heathens shew in their traditions and religious ceremonies, vestiges of this doctrine.* Every thing else that is called religion, in Pa-

* See *The Star in the East.*

gan or Christian lands, is a COUNTERFEIT of this. This change of heart ever carries with it its own witnesses; and it alone exhibits the SAME character among men of every language and of every clime. It bears the fruit of righteousness; it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and of acceptance through a Redeemer: it gives peace in death; and "a sure and certain hope of the resurrection unto eternal life."

Let every man then, who hath any doubt in his mind as to this change in the state of the soul in this life, apply himself to the consideration of the subject. FOR IF THERE BE ANY TRUTH IN REVELATION, THIS IS TRUE. "What shall it profit a man, if he gain the whole world and lose his own soul?" What avails it that all the treasures of science and literature are poured at our feet, if we are ignorant of ourselves, of Christ, and holiness? The period is hastening which will put an end to this world and all its distinctions; which, like a flood, will sweep away its applause and its frown, its learning and its ignorance. The awful glories of the last judgment will, ere long, appear; when the humble and penitent inquirer who has received by faith that stupendous Grace which the doctrine of Christ reveals, shall be eternally saved; while the merely speculative student whose secret love of sin led to the rejection of that doctrine, shall, notwithstanding his presumption of final impunity, be, for ever, undone.†

I cannot permit myself to conclude, without expressing my thanks for the very candid attention with which you have been pleased to honor these discourses. I trust that every word hath been spoken with a just deference for the learned assembly before whom I preach; for I greatly covet your approbation, and I hope that I shall obtain it. But I have a solemn account to render; for I have had many opportunities. And I desire to say that, now, which my conscience shall approve, at that hour when I shall be called to give an account of my stewardship.

I pray that "the Spirit of truth," which our Saviour

* Forbes.

promised should abide with his people for ever, may manifest his power amongst us, dispel the darkness of ignorance and error, and "guide our minds into all Truth," John xvi, 13.

To this Holy Spirit, who, together with the Father and the Son, is One God, be ascribed all honor and glory, power, might, majesty, and dominion, now and evermore. Amen.

Dr. KERR's REPORT.

ECCLESIASTICAL ANTIQUITIES IN INDIA.

[We have been favoured by a respectable correspondent in India, with a copy of a Report, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document.]

London Evangelical Magazine.

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, Governor of Madras, on the state of the christians inhabiting the kingdoms of Cochin, and Travancore, undertaken by order of the supreme government of Bengal.

" Public Department.

" *To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.*

" Rev. Sir,

" The Right Honourable the Governor in Council, being de- " sirous of availing himself of your vicinity to the Malabar coast, " to obtain every possible information in regard to the establish- " ment, &c. of the christian Religion in that part of the peninsula, " I am directed by his lordship in council, to desire that so soon " as the state of your health and the season will permit, you will " proceed to the provinces on that coast; and you will forward to " me, for the information of government, such accounts as you " may be able to collect, of the first introduction of christianity " into India—of the arrival of the different sects who have been, " or may be, in existence—of their general history, and of the per- " secutions to which they may have been exposed—of their suc- " cess in making proselytes—of their church-establishment, and of " the source from which they are maintained, and with all other " circumstances connected with this important subject.

" I have the honour to be, Rev. Sir,

" Your most obedient humble servant,

(Signed) G. G. KEBLE,

Sec. to Government.

Fort St. George, June 28, 1806."

"*To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.*

"My Lord,

"When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found as interesting as it is important, whether, it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

"To view the extensive field pointed out for my inquries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly not so much to details as to matters of comprehensive import.

"The first object to which the orders of government refer, is to an account of the introduction of christianity into this country.

"There can be no doubt whatever, that the St. Thomé Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount; but to derive *authentic* information as to the time of their arrival, is at present no easy task

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thomé christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them: and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous: moreover they never admitted as sacraments extreme unction, marriage, or confirmation: all which facts may be substan-

tiated on reference to the acts of the synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

" The history of this council will be found most ably detailed in a work printed in French, and entitled, " The history of christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the King of Prussia.

" The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

" When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a christian church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

" These christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thomê christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis de Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the council of Udiamper, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a Congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

" Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall in this report, confine myself more particularly to the existing state of christianity in Malabar; and, in order that your lordship may have the subject clearly before you, I shall consider each sect of christians by itself, under the head of, 1st, St. Thomê, or Jacobite Christians; —2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thomé, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary, with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for adoratrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for; by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Shanscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these christians by the sovereign of Malabar. *Poolah* signifies a *class*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term Mapillah is indiscriminately applied to Jews and Musselmen as to these christians, distinguishing each by the prefix of the Jew, Syrian, or Nazarenee, or Musselman.

It is certain that grants of honour and emolument were formerly possessed by these christians, given to them by a king of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence; a *fac-simile* of which I have seen in the possession of the Resident of Travencore.

"It has been long believed, that these christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

"Baron Von Wrede has written a memoir on the subject of these christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken; indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant, (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that christians had been planted in these shores, long before the time of Nestorius, and, I am inclined to regard the tradition of its ha-

ving spread hither in the age of the Apostles, as very far from fabulous.*

"With respect to their religious tenets, writers may and will disagree: upon such subjects human reason avails nothing. The disputes which on these points have agited the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore:

"In the name of the Father, Son, and Holy Ghost, We, the "Christians, believers in the religion of Jesus Christ, subject to "the Jurisdiction of Mar Ignatius, patriarch of Antioch, being "loyal† Jacobians, hold the following creed:

"We believe in the Father, Son, and Holy Ghost, three persons "in one God, neither confounding the persons, nor dividing the "substance, one in three, and three in one.

"The Father generator,—the Son generated,—and the Holy "Ghost proceeding.

"None is before nor after other in Majesty, honour, might, and "power; co-equal, unity in trinity, and trinity in unity.

"We do not believe with Aerius and Eunomius, that there are "three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of sub-"stance.

"We do not believe, as Macedonius said, that the Holy Ghost "is less than the Father and Son.

"We do not believe, as Mawney and‡ Marcianus said, that the "body of Christ was sent down from heaven.

"We do not believe, as Julianus§ said, that Christ was only "man.

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from St. Bartholomew.

† Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites or Jacobites, so called from Jacob Albardai, who declare it as their opinion, that in the Saviour of the world there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country, where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastry of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his Episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrain, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia; but his present habitation is the monastry of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia. It is further observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—*Moshcim, vol.* 4. *Section* xi. *Page* 257.

‡ These I suppose might be Manes and Marcian.

§ Perhaps Julian, Bishop of Halicarnassus.

"We do not hold, as Nestorius, the doctrine of two natures, and "two substances in the Messiah.

"We do not believe as the Chalcedonians said, that there are "two natures in the Messiah.

"But we believe by the doctrine of the Trinity, that the Son is "coequal with the Father, without beginning or end—that in the "appointed time, through the disposition of the Father and Holy "Ghost, without disjoining from the right side of the Father, he "appeared on earth for the salvation of mankind—that he was "born of the Virgin Mary, through the means of the Holy Ghost, "and was incarnate, God and man. So that in the union of the "divine and human nature, there was one nature and one substance. "So we believe."

"The service in their church is performed very nearly after the manner of the church of England: and when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan Mar Dionisius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station, in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches: and the number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Candenatte, twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the christians of St. Thomê, who have adhered to their ancient rites, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties, and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travan-

* This shows a spirit of toleration and Christian liberality; very different from the bigotry of the Romish church.

core and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they suffer, as far as I can learn, no other hardship.

"If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

"The direct protection of the British government has been already extended to them; but as they do not reside within the British territories, I am some what doubtful how far it may be of use to them.

"To unite them to the church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

"Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

"THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original Church, entirely with this view; and as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the diocese of Cranganore and Verapoli. Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation: their congregations are reported at

90,000, (old and young included,) agreeably to the last return transmitted to Rome.—There is an inferior order of Priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the christians of the original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church. The service is performed weekly, in rotation. There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches, at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but is now fallen into decay.

Latin Roman Catholics.

"WITHIN the provinces of Travancore and Cochin there are one archbishop and two bishops:—the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*. Both sees are at this moment filled by such.

"The titular Bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honorable company, as the following copy of a Proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honorable the Court of Directors of the honorable English East-India Company, having been pleased to order that the ecclesiastical jurisdiction of the Roman Catholic churches under this government, shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishop of the apostolic mission, the President in Council has accordingly resolved, that the said restitution shall take place on the first of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of government.

"*By order of the Honourable the Governor in Council,*

"Bombay Castle, } *(Signed)* WILLIAM PAGE,
"2d Aug. 1791." } *Secretary.*

"The Priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent. The Bishop of Cochin, however, may be said to have a controul over all the Romish churches situated on the sea coast, immediately, (with few exceptions,) from Cochin to Ramnad, and thence round the whole island of Ceylon; the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of christians composing these churches must be great, as all and every of the fishermen are Roman Catholics.—The Bishop of Cochin usually resides at Quilon. There are very few European clergy, (not above seven or eight,) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*.—The Latin communicants, in the diocese of Verapoli, are estimated at 35,000.—The catechuman suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion

"The converts are from various casts, viz. Chegas or Teers,—Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptized, if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 300;—the number, of course, naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country."

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to government, which in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the christian name, under the form of the Romish religion to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true christianity alone can establish; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside; indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people; especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free schools* throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality. Such an establishment would, ere this, have

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune: and, on the coast, the most strict of the Brahmins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Brahminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this without making any alarming attack directly on the religion of the Hindoos.

made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims; whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this as an experiment, the result of which might be considered as problematical; the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our Eastern possessions; and the names of Swartz, Gerrické, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view, has in some measure failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which they adopted; but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heart-felt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives; we have despised their ignorance, without attempting to remove it—and we have considered their timidity, (the natural result of their being trampled upon by one race of conquerors after another,) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of ignorance and weakness,) as the completion of all that is vile and deceitful. Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their

every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

Having the honor to remain, with the highest respect, my Lord,
Your Lordship's faithful and obedient humble servant,

(Signed) R. H. KERR,

Senior chaplain of Fort St. George.

"*Madras, Nov.* 3, 1806."

REVIEW.

EXTRACT FROM THE REVIEW OF DR. BUCHANAN'S SERMON'S AND CHRISTIAN RESEARCHES IN ASIA,

From the Christian Observer for April, 1811.

"But much as we have been interested by these sermons, we have felt a still livelier interest excited by the account, which follows them, of the author's Christian Researches in Asia. We should be afraid of appearing extravagant to our readers, were we to say all that we think respecting the importance of this work. But we wish them to judge for themselves, whether we exceed the bounds of moderation, when we rate its value above that of any other work, connected with our Oriental empire, which we have yet seen. When we speak of its value, we have no eye to its merits as a composition: although, in that view, every thing which proceeds from the pen of our author must be respectable; but to the stupendous magnitude, and infinite moment, of the subject of which it treats, the means of establishing the empire of Jesus Christ, and diffusing the light of his Gospel, over, perhaps, four hundred millions of human beings, who now "sit in darkness." It has to do, not merely with the millions of India who are subjected to our government, and who therefore have a sort of filial claim on our regard; but with the hundreds of millions in Asia, who are united to us by social ties more or less binding, to whose shores we have easy access, and who seem to demand from our compassion the light of life. Nor does it merely press upon us our obligations to these countless multitudes; but it points out specifically how those momentous obligations are to be fulfilled. Its object, in short, is to realize the magnificent anticipation of a poet of the present day for whose splendid production we are also indebted to the philanthropy of our author.

"Be these thy trophies, queen of many isles!
On these high Heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall truth divine her tearless victories spread;
Wide and more wide the heaven-born light shall stream,
New realms from thee shall catch the blissful theme;
Unwonted warmth the softened savage feel,
Strange chiefs admire, and turbaned warriors kneel:
The prostrate East submit her jewelled pride,
And swarthy kings adore the Crucified.
Fam'd Ava's walls Messiah's name shall own,
Where haughty splendor guards the Birman throne.

Thy hills, Tibet, shall hear, and Ceylon's bowers,
And snow-white waves that circle Pekin's towers;
Where sheathed in sullen pomp the Tartar lord,
Forgetful, slumbers o'er his idle sword.
O'er all the plains, where barbarous hordes afar
On panting steeds pursue the roving war,
Soft notes of joy th' eternal gloom shall cheer,
And smooth the terrors of the arctic year;
Till from the blazing line to polar snows,
Through varying realms, one tide of blessing flows."

Dr. Buchanan's object, we repeat it, is to realize this sublime anticipation, this dream, as many will doubtless account it, of the poet's fancy. And in order to effect this object, he looks to no supernatural interference, to the occurrence neither of prodigies nor miracles, but to the use of those means which are within our reach, and particularly to the diffusion of Christian light by the circulation of the Holy Scriptures in the languages of the East.

Had Dr. Buchanan confined himself to the bare statement of his general views on this subject, he would have done no more than has often been done before; and he would not have merited on that account any peculiar distinction. But he has descended to particulars. He has uncovered to our view the gloomy recesses of Asiatic superstition; he carries us with him, by turns, to the temple of Juggernaut, and the dungeons of the Inquisition; he shews us the "gross darkness" (darkness which may be felt) "that covers the people;" he tells us what he has seen with his eyes, and heard with his ears; and he is enabled, by his own testimony, to contrast the horrid effects of the false religions of the East, with the benign influence of Christianity, as they are severally exemplified in different parts of Hindostan. And with respect to those parts of Asia which he was himself unable to visit, he has collected much valuable information, all tending to shew the greatness of the evil which calls for our compassionate interferance. He is not content, however, with exposing to our view the existing evil; he points specifically, in each case, to the means by which that evil, if not completely subdued, may at least be combated with a hope of success; by which the darkness, if not at once removed, may yet be gradually dispelled. He describes to us, in fine, what Christianity has already effected in the East, and what she has yet to do; and he founds his hope, as to the effect of future, increased, and well concerted exertion, on the experience of the benefits which have flowed from the efforts, limited and desultory as they have been, already made to evangelize our Eastern empire. But it is time that we should make our readers more particularly acquainted with the nature and result of Dr. Buchanan's researches.

The College of Fort-William was founded in May, 1800. On the 1st of January, 1807, its establishment was so reduced, that the translations of the Scriptures, and some other literary

works which had been commenced under its patronage, were suspended. Under these circumstances, the superintendants of the colleges resolved to encourage individuals to proceed with versions of the Scriptures, by all the means in their power, purposing, at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. To promote this object, subscriptions were set on foot; representations were also made to the supreme government in behalf of the undertaking, and a correspondence was opened with intelligent persons in different parts of India. Nor was this all. With a view to obtain accurate information respecting the real state of religion, and to discover the means of disseminating the Scriptures, in different parts of India, Dr. Buchanan resolved to devote the last year or two of his stay in that country to purposes of local inquiry. In pursuance of this design, he travelled by land from Calcutta to Cape Comorin, visited Ceylon thrice, thence pursued his journey along the Malabar coast, and into the interior of Malabar and Travancore. After this tour he returned to Calcutta, where he remained for nine months, and then visited Malabar and Travancore a second time, before his departure for England.

Dr. Buchanan, in prosecuting his researches, first adverts to the state of CHINA. "India," he says, "contains but a small part of the natives who seek the revelation of God" at our hands. "The Maylayan Archipelago includes more territory, and a larger population, than the continent of India. China is a more extensive field than either." He details the means which were employed by the superintendants of the college, for obtaining a version of the Scriptures in the Chinese language. It was through them that Mr. Lassar, who is now employed in this work, in conjunction with the Missionaries at Serampore, was at first induced to engage in it.

The HINDOOS are next brought under our view by the pious author; and he states it to have been one of the objects of his tour to ascertain what are the actual effects of Christianity in those interior provinces of Hindostan, where it has been introduced, and to compare the Hindoo Christians with such of their countrymen as remain in their pristine idolatry. "It was a chief object of his tour through India, to mark the relative influence of Paganism and Christianity;" and in order that the English nation may be able to form a judgment on the subject, he proceeds to give, in the way of extracts from his journal, some account of the Hindoos of Juggernaut and the native Christians in Tanjore. The former continue to worship the idol Juggernaut; the latter, until the light of revelation visited them, worshipped an idol also, called the Great Black Bull of Tanjore.

A SERMON,

PREACHED AT THE PARISH CHURCH OF

ST. ANDREW BY THE WARDROBE AND ST. ANNE, BLACKFRIARS,

ON TUESDAY IN WHITSUN WEEK, JUNE 4, 1811,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

ELEVENTH ANNIVERSARY.

BY THE REV. MELVILLE HORNE,
Late Chaplain to the Colony of Sierra Leone.

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A SERMON.

PHIL. iv. 13.

I can do all things, through Christ which strengtheneth me.

On such an occasion, and before such an auditory, it would ill become me to appear, without solicitude and godly fear. The comments which may be passed on the preacher are, indeed, of no moment, but the impression made by his sermon on the cause of Missions, is a consideration, which merits the most serious thought. He feels his need of a becoming confidence, no less than of a becoming modesty; and that confidence, which it is impossible he should find in himself, he derives from the dignity of his subject, from the character of this congregation, and from the promised aid of our Lord Jesus Christ: the Lord of all power and might!

The SUBJECT inspires confidence. I plead for millions, rational, immortal as yourselves; the meanest of whose souls is more prized by their Redeemer, than the fabric of this material system. By me they sue, not to be instructed in our European Arts, not to be freed from the iron bondage of the worldly oppressor, not to be admitted to the participation of the civil rights and liberties of Britons: no, my brethren, they sue for nobler things. By the tender mercies of Christ, by the blood of his cross, by the promises of truth, by the hope of the Gospel, they sue to be received into the peaceful Church of Jesus, to be associated in the privileges and honours of the Christian name; and in that inheritance in the heavens, incorruptible, undefiled, and that fadeth not away, which is the Christian's lot. This they solicit, they demand, in the name of their Lord and ours; who hath *asked* and received *the*

heathen for his inheritance, and *the uttermost parts of the earth for his possession.*

The CHARACTER OF THIS CONGREGATION inspires confidence. I see before me wealth, and learning, and talents: but I see, or think I see, their possessors, indifferent to these envied distinctions, anxious only to know Jesus Christ, and him crucified; and to spread the blessings of his kingdom, from shore to shore, from the rising to the setting sun. Their hearts and prayers are with the cause I plead; and they will receive with pleasure, as well as hear with attention, every thing which may be suggested to excite the spirit of missions, or which is calculated to direct their conduct.

And, if the SUBJECT and the AUDITORY inspire confidence, how much more the PROMISED AID OF HIM, whose I am, and whom I serve! I stand not here the servant of a man, however highly exalted: neither is it in the name of some unknown superangelic creature, that we display the missionary banner; but in the name of the Lord of Hosts, the mighty God of Jacob, the living strength of Israel. Jesus, *the Word made flesh*, *Immanuel*, *God with us*, *the brightness of the Father's glory*, *and the express image of his person:* he, of whom it is written, *Let all the angels of God worship him;* and, *Let every man honour the Son, even as he honoureth the Father;* the hope, the life, and the salvation of the ends of the earth: in his name, who commands and inspires our labours, who crowns them with success and rewards them with immortality, we are bold to plead the Missionary Cause, and to anticipate the glory of the latter day. *We can*, and I trust we shall, *do all things, through Christ which strengtheneth us.*

On this subject, Brethren, we need not to be taught, but exhorted; not to be convinced, but persuaded. For I assume that we all know our duty, and have only to be prevailed upon to do it. We know that he, who dwelt among us in the form of a servant, was born a king; and that, in contemplation of his sufferings, he solaced his sorrows with this consideration, *When I am lifted up, I will draw all men to me.* In death, calm and unaltered, his closing eye was lighted up with the prospect of universal dominion: his expiring breath—*It is*

finished! was the signal of victory over the god of this world, and of all its kingdoms. *Of his government, and of the increase of his kingdom, there shall be no end; for he must reign, until all enemies be put under his feet.*

The Prophets predicted the glory that should follow his sufferings, and the apostles were the honored instruments of fulfilling their predictions. To both, it was given to see the visions of the Almighty, and to read the prophetic page, to the last syllable of recorded time. To us they have delineated all the fluctuations of his empire; and marked the period of the partial eclipses of the sun, moon, and stars, and when they shall shine forth again in unclouded splendor.

As laid down in their Chart of Prophecy, we have seen the false prophet rising from the Cave of Hira, and wasting the Eastern Churches with the Koran and the Sword. We have beheld the Euphratean Horsemen, going forth conquering and to conquer, until the Turkish Crescent waved over the city of Constantine. In the West, the desolations of the Church advanced with equal steps, though in a form more concealed and questionable. In the very Temple of God, did the Man of Sin arise; and a Christian Bishop presumed to convert Christ's spiritual empire into a kingdom of this world, and to usurp domination over its proudest potentates. But, in the darkest night of the Church, when error was made orthodox and sin sanctified as Christianity, a ray of light shone forth from the sanctuary, and partially dispelled the darkness. An obscure German Monk dared to be a Man, a Christian, and a Minister. With the invincible spirit of an Apostle, Martin Luther confronted a Synod of Princes; and braved both the authority of the imperial decrees, and the thunders of the Vatican. A large part of Europe heard his voice; and, in obedience to the divine command, came out of Babylon, that Mother of Abominations. With our own eyes we have seen a man arise, who, having encircled his brows with the iron crown of Charlemagne, has torn the tiara from the head of the pretended Vicar of Christ; and has resumed the dominions bestowed upon him, by the ill-judged liberality of his great predecessor. While these wonderful transactions have passed in Europe, the Cres-

cent, long declining from its splendor, visibly begins to wane; and the Temple of Mecca and the tutelary Demon of Mahomet shrink beneath the sword of the Wechabites.—While Rome boweth down, Mecca stoopeth!

From these signs in heaven and in earth, in the State and in the Church, it is visible to those who read them with a Christian eye, that some grand and universal change is taking place in religion and morals, worthy of the splendid and tremendous machinery, with which it is introduced. Of the nature of that change, we are informed by the sure word of prophecy. It is confessedly difficult, perhaps impossible, to ascertain with precision, the commencement and termination of the grand prophetic period of 1260 years, determined for the desolation of the sanctuary; but it is obvious, that that period has now nearly elapsed, and that the redemption of the Church draweth nigh. Faith and Hope already behold her coming up out of the wilderness, leaning on the bosom of her beloved, and glorious as an army with banners. They see the dispersed of Israel and Judah restored to the land of their fathers, and converted to the faith of that Messiah whom they so long rejected. They see the fulness of the Gentiles flowing to her, and the kingdoms of this world becoming the kingdoms of our God and of his Christ, until righteousness cover the earth, as the waters cover the great deep.

These happy presages, these lively expectations, seem to have obtained a general prevalence; and no where more, than in this favored country. Our Bible Societies, our Missionary Associations, and the various Versions of the Scripture now making into the most prevalent languages of the East, are precious drops, large and frequent, which precede plenteous rain, when the seasons of refreshing come from the presence of the Lord. The Angel, who is to preach the Everlasting Gospel to every tribe of man, is even now on the wing. The precursors of the evangelic army are already landed on the African and Asian shores, and call on us to follow, and to support the sacred banner of the cross. Inquiry and expectation are excited among the Eastern People; and we are as-

sembled, this day, on the banks of the Thames, to animate each other to these peaceful wars, and to consider how we may best fulfil the hopes which we have excited.

How Missions shall be conducted with most effect, may well admit diversity of opinion; but, of the duty of engaging in them, among Christians, I presume there can be but one. We found our undertaking, not on the secret, but on the revealed will of God—to make his Son *the head of the heathen*. We justify it, not by the fallible deductions of reason, but by the explicit command of Christ—*Go, preach the Gospel to every creature*. We are encouraged to prosecute it, by the example of the Universal Church, which in no century of the Christian era, and under no discouragements, hath ever been prevailed on to relinquish the claims of her Lord, or wholly to desist from propagating his saving faith. Gratitude impels, humanity implores, justice commands, honour invites, and conscience approves the war. *Whatsoever things are lovely and of good report, if there be any virtue, and if there be any praise*, they all conspire to warm our hearts, and to strengthen our hands.

A cause so sacred, so truly Christian, taken up on principles of faith and reason, may well be expected to meet with general approbation and support. That it does meet with them is more than I dare affirm; much less, that that approbation is cordial and affectionate, and that support zealous and liberal—commensurate to the magnitude of its object, and the discouragements which it has to encounter. Alas! my Brethren, the spirit of missions has, as yet, but half warmed the bosom of the Church. That zeal, which prompts to personal exertions and sacrifices, is not the characteristic of the day, nor of the Members of the Church of England. Long peace, and disuse of missionary arms, have chilled our blood. The trumpet sounds, and principle and shame compel us to the field. But our orders are loose and broken; our minds timid and irresolute. We talk of insurmountable obstacles—of privations intolerable,—and of sacrifices, which it is not justifiable for even religion to make: while pretenders to tenderness of conscience affect to tremble to think of the evils, which harmless Gentoos are to suffer from

our intolerance; and profound politicians can discover in this pacific assembly, the seeds of future wars, and of a revolution which is to subvert the British Empire in the East. But is this the fearless enterprise of British Seamen, British Soldiers, British Merchants? Is this the unequivocal language of the votaries of avarice, of ambition, or of fame? Was it in this calculating spirit, that three obscure individuals sealed the fate of Peru, on the blessed body and blood of Christ? Had Arcot been defended, or the field of Plassy fought in this temper, where now were our Indian Empire? And is it in fear and irresolution, that Bonaparte stands in the midst of the earth, like an angel commissioned to destroy?

Well might our Blessed Master observe, that *the children of this world are wiser in their generation than the children of light.* With equal truth it may be said, that they have generally more zeal, more fortitude, more patience, and more perseverance. To exonerate ourselves from censure, we may lay what colours we please on the subject: at the same time, nothing but the anti-christian principles of sloth, fear, love of the world, and a distrust of the power and grace of Christ, could make us exaggerate, beyond all proportions of truth, discouragements, which are in themselves, indeed, as formidable as the world, the flesh, and the devil can render them; discouragements, however, which we can overcome, *through Christ which strengtheneth us.*

Doth unbelief ask, Who is sufficient for these things? The God whom we serve, the Creator, Upholder, and Governor of all worlds, in whose hands are all hearts, and whose pleasure is served by every varying event—He is ALL-SUFFICIENT. His wisdom and power, his faithfulness and truth, will not be neutral witnesses of our patience of hope, and labour of love. The unsearchable riches of Christ, and his inexhaustible grace, are ALL-SUFFICIENT, to supply all our necessities. He will go forth with our hosts, marshal their orders, inflame their courage, himself lead the war, and scatter the alien armies. And, in the hands of the Divine Spirit, the evidence of the gospel is ALL-SUFFICIENT, to convince the most sceptical; the motives of

the gospel ALL-SUFFICIENT, to subdue the most obdurate; and the sanctions of the gospel ALL-SUFFICIENT, to triumph over the most worldly, sensual, and ferocious. *Our* ALL-SUFFICIENCY *is of God: we can do all things through Christ, which strengtheneth us.*

Away, then, with the wretched cant of false humility —"We can do nothing." What, then? *Is the arm of the Lord shortened, that he cannot save?*—That he cannot do, in us, and by us, whatever he commands? Jesus of Nazareth did conquer the world, by men of like passions with ourselves; and he hath pledged himself, that he will conquer it again—conquer it more generally, more permanently, and more gloriously; and it may be, by instruments more contemptible than the blessed fishermen of Galilee, and by means less splendid than the miraculous gifts of the Holy Ghost. Then, the Church came down all glorious from heaven: now, she will be wonderfully raised up from the bosom of the earth.

Let then *the heathen rage, and the people imagine a vain thing. Let the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He, that sitteth in the heavens, shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces, like a potter's vessel. Be wise now, therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they, that put their trust in him!* Fear we the success of this victorious kingdom? Or can we be ashamed of this King of Kings?

St. Paul combined with profound humility the most confident faith: *In his flesh there dwelled no good thing;*

but, being strong in the spirit, he could *do all things, through Christ which strengthened him.* Say not, "Are we Apostles?"—We are CHRISTIANS. We are MINISTERS. As such, we have the same faith, the same Spirit, the same Father, and the same Lord, with the apostle. What was HE, which Christ did not make him? What did HE do, which Christ did not work in him and by him? Let us, then follow him, as he followed Christ, and *be strong in the Lord, and in the power of his might.*

We are not apostles, and, therefore, need not their credentials: our warfare, though similar, is not exactly the same: so far as we are called to tread in their steps, we may confidently rely on the same all-sufficient Lord. He will not send us on his warfare, at our own charges: nor can we say what may be done, until we make a fair trial. Men, who fill the earth with their fame, might have lived and died unknown, had not providence set before them a bold career, and heaven or hell supplied them with motives to enter on it. What a theatre for truly grand achievements is now set before us, and who shall dare to say, that, *through Christ which strengtheneth us*, we cannot act our part with propriety, if not with success? Under God, man is much the creature of occasion, association, and circumstance. Great pursuits form great men; and, in this cause, there is every thing that can elevate the genius, and ameliorate the heart. *As our day is, so shall our strength be.* If we dare believe Christ's promises in Europe, we shall see the *lighting down of his arm*, in the ends of the world.

We dare not intrude into the province of the Head of the Church. He will select his own instruments, qualify them for their work, and prosper their labours, how, and when, and in what measure he pleases. Nor will that *Faithful Witness* fail to make good every tittle of his engagements. The duty of this Association is neither to be ashamed of Missions, nor to despair of their success, nor to be fastidiously delicate in the exertion of its influence to promote them. Shame is disaffection; despair, disloyalty; and to be too nice, in the use of fair and honest means, a dereliction of the cross of Christ,—that standard, around which we should rally and unite all our efforts. To collect information

by correspondence at home and abroad—to establish funds—to deliberate on every measure, which prudence can suggest—and above all, to diffuse the spirit of missions in every possible direction—comprises, perhaps, all we can do. This should be done with simplicity, humility, fear, trust, patience, and perseverance; and, while we thus act, be this our motto, *We can do all things, through Christ which strengtheneth us.*

The most immediate and most distressing of all our discouragements, is, the want of Missionaries. I was before bold to advance strong censure on this point; and I dare not retract it: but it is a justice which I owe to my honoured brethren of the gospel ministry, before I press the censure further, to observe, with respect to Missions, how differently they are circumstanced from the laity. The part allotted to the laity lies in a small compass: it is easy, and revolts none of the grand principles of human nature. Would each contribute his wealth, his prayers, his counsels, and his influence, according to the ability which God giveth, Missions would be nobly patronized; and yet, no individual would feel their pressure. Should the laity shrink from their duty, wholly or in part, their number and station in the church secure them, in some degree, from observation and reproach. Should their most zealous endeavours be frustrated, they have no personal suffering, shame, or responsibility. Indifferent spectators of those, who were jeopardizing their lives, they could not be. They would feel a generous interest, an affectionate sympathy, in the weal or wo of the soldiers of the cross; but, after all, they would be spectators only, and not combatants in the war.

Far different is the part of the clergy. They are called to advance with the standard in the van, and to sustain the whole shock of battle. Every christian principle is brought to the severest test. Every affection of the heart must be laid on the cross. If they will do their duty, the son, the husband, the father, the friend, the man, perhaps, even the minister must be sacrificed. The Missionary can borrow no aid from avarice, ambition, or fame—principles, which work miracles in the world. It is not a temporary, but an everlasting adieu, which he must bid to his native soil, and all the fond

charities which it contains: it is not a few protracted campaigns of danger, toil, or privation, which he is to endure; it is not even the glorious death of a martyr, (though this may be his lot) which only he is to encounter. To every principle of flesh and blood, he must die daily. His life is one martyrdom; and, with St. Paul, he must bear about *in his body, the dying of the Lord Jesus*. Every active and passive virtue, the Hero and the Saint, must be called into habitual exercise. Universal temperance and self-denial—fervent zeal, tempered with the meekness of heavenly wisdom—restless activity, which thinks nothing done, while any thing remains undone; supported by invincible fortitude, and perfected by patient industry—and perseverance full of joyful hope—these graces combine to form the grand outline of the christian Missionary. His labours end only with his life; and that may terminate, he knows not where nor how—by land or sea—in the midst of a ferocious multitude, or alone, unsheltered, and without a friend to close his eyes.

And is this race of glory, to be run HASTILY, even by the best of men? Is it modest, is it humble, to be CANDIDATES for missionary arms, "sharp, massive and refulgent," which claim the spirit and strength of an apostle to wield them? Ah! my friends, little do you know the fears and solicitudes, with which, under every possible advantage, we conduct the sacred ministry at home. Thousands of light men have, indeed, thrust themselves into the ministry; but no one who knows what the CURE OF SOULS is, will undertake it, or continue in it when undertaken, unless a necessity be laid upon him, and he feels, *Wo be unto me, if I preach not the gospel!* Can you, then, wonder if the clergy be circumspect and deliberate; and if, before they become Missionaries, they require every evidence of which it is susceptible—that they have a mission from above, and some humble qualification to fulfil it? Shall they stake their all, in heaven and earth, and commit the honor of the church, before they be *fully persuaded in their own minds?*

Here, I fear, some will think I have forgotten my text, and the cause which I am to plead; and that I have painted the qualifications and labours of the Mis-

sionary, in colours by no means alluring; and will ask, "What motives can induce a sober man to engage in such a warfare, or what principles support him under it?"—And what motives influenced thy incarnation, O Son of God—influenced thee to be *a servant*, yea, *a worm and no man, a man of sorrows and acquainted with griefs?* What principles sustained thee, O Jesus of Nazareth, in the garden of Gethsemane, and on the accursed tree, when *thou didst tread the winepress alone, and of the people there was none with thee?*—Those motives, those principles, shall influence and sustain thee, thou Missionary man of God. *The love of Christ, which passeth knowledge,* shall *constrain* thee. The cross, the sacred cross, thy tree of life, thy hope, thy rejoicing, thy glory, shall kindle up in thy soul all the mind of Christ, and sustain thee with all the power of God. Thou canst do, canst suffer, canst conquer all things, *through Christ which strengtheneth thee.* Thy losses, thy crosses, thy sorrows, thy wife, thy children, thyself, thy *all are Christ's, and Christ is God's.* If in thee, the measure of his sufferings be filled up, in him shall thy joys be full; and he shall *anoint thee with the oil of gladness, above thy fellows.* He shall feed thee with hidden manna, which the world knoweth not; and, in thy heart, will he make rivers of living water to spring up and overflow. If thou suffer with him, thou shalt also reign with him. His heaven shall be thy heaven, and his God thy God. And *who shall separate thee from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Beloved Brethren, if we look only on the outside of the Christian Missionary, we shall see no form nor comeliness in him. *His life may seem madness, and his death without honour.* But, if we look nearer into the inner man of the heart, we shall see this outcast of men *exceeding glad*, filled with *all consolation*, and *rejoicing with joy unspeakable, and full of glory.* Be his losses never so

great, he accounts them as *nothing:* be his sufferings never so heavy, *he rejoices in tribulation:* he hugs his chain; sings midnight hymns of praise to Christ, in the dungeon and in the stocks; and, with the calmest reason, reckons that *his present light afflictions, which are but for a moment, are not worthy to be compared with that far, more exceeding, and eternal weight of glory, which shall be revealed.*

And are there in this place any—I would hope there are none!—who are disposed to turn with contempt from the Missionaries of the Cross?—men, who *hazard their lives for the sake of the Lord Jesus*, whose names are written in his book of life, and who shall hereafter rank among his martyrs and confessors!—They sink not under your contempt, nor value any thing which you may possess? They feel that ample fortunes, splendid establishments, personal or hereditary honours, garters and mitres, without the love of Christ, are nothing, worse than nothing—straws, which float on the stream—vain decorations, which cover the cheerless mansions of the dead? But are there here any such as I have supposed?—Let them take home with them one word of St. Paul, which I pray God that they may ponder in their hearts—*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha!*

To you, my Christian Brethren, I return; and to your hearts I appeal, whether I have not done some humble justice to the Missionary Character, and exhibited its luminous, as well as its dark side? Can, then, your time, your money, your influence in society, be better employed, than in discovering such characters, cherishing their pious ardour, and forwarding them to the stations whither their high destinies call them? Whatever coldness I impute to the clergy, as well as to the laity, yet such characters there certainly are among them, and possibly more than we suppose. Then patiently persevere in well doing, and you shall discover them, and bring them to the places, where they ought to stand. For it cannot be, that, in the Nineteenth Century, and in the first of the reformed Churches,—while God's judgments are abroad in the earth, while illustrious prophecies are accomplishing: while the Church is raising her languid head, and while the pious Laity are

calling loudly for Missionaries—it cannot be, that the clergy alone should remain cold and supine. Not so the Great Shepherd slumbered! Not so did he charge the Apostolic Shepherds—*feed my sheep—feed my lambs.* Not so did the noble Paul watch over his Philippians, on the service of whose faith he was willing to be offered up. Not so our Cranmers, Ridleys, Latimers and Hoopers quenched the violence of fire.

What avail, my reverend Brethren, the doctrinal purity of our articles, the christian spirit of our Liturgy and Services, and the apostolic gravity of our Homilies, unless they be embodied in the Clergy, and endued with life and action? However excellent, they are not a LIVING CHURCH. We must support them, and not they us. They cannot, of themselves, endure the fiery ordeal of our times. From the external enemies of our Church, we have nothing to fear: for *who, or what shall harm us, if we be followers of that which is good?* But it is from ourselves, that we have every thing to apprehend. A Laodicean temper and secular life, personal neglect of the great salvation, and negligence in the discharge of our ministerial office, these are the mystic fingers of that invisible hand, which writes in legible characters, *Ye are weighed in the balances, and are found wanting.* In respect of Missions, and of every thing else in which we fail, let us then rouse; and redeem our Church from ruin, and ourselves from shame. Let us prove to the world, that the cause of Christ is dear to us; and that we have nobler motives of preference to our Church, than those of ease, honour, and emolument.

By the *meekness and gentleness* of Christ, I beseech you, Brethren, forgive this my boldness toward you; and do me the justice to believe, that I hope better things of you, though I thus speak. You will arise, and nobly redeem your own honour, and that of our venerable Church; and, in this confidence, the meanest of her sons addresses to you the word of exhortation.—The eyes of England are fixed upon you. To you, Asia and Africa stretch forth their hands. From you, they demand their portion of the inheritance under the New Testament, of which you are the Trustees and administrators. To you the Church looks for the confirmation

of her best hopes, and the prophecies for their most glorious accomplishment. Your Baptismal Vow binds you to take a part with the zealous Laity; and your Ordination to the Sacred Office is your glorious prerogative to be leaders of the war. *How beautiful are their feet on the mountains, who publish glad tidings of peace: who say unto Zion, Behold thy God!*

Do you still hesitate? Go to Mount Tabor, and contemplate the glory of your Immanuel, as of the *Only Begotten of the Father, full of grace and truth.* Behold, in Gethsemane, the Son of Man, prostrate on the earth —inexpressible anguish forcing from his person a preternatural and bloody sweat—thrice deprecating the cup of sorrow, and then meekly drinking it to the dregs! Place yourself beneath his Cross. Mark the sorrows of the Friend and Mother of your Lord. Hear the savage shouts of the infuriate populace; and the brutal insults of the priests and rulers. Behold *the Lamb slain from the foundation of the world: the Lamb of God that taketh away its sins.* Look into his heart, and read there love unutterable: *Glory to God in the highest: peace and good-will to man.* Listen to his dying pardons, blessings, and prayers. Drink in his last breath, *It is finished!* while earth trembles, heaven mourns, rocks rend, the sun refuses to shine, and nature groans.—Say, is this thy Master, thy Saviour, thy God? Do thy eternal hopes hang with him on the cross? And dost thou expect to see him again in glory, and that he will say unto thee, *Well done, good and faithful servant, enter thou into the joy of thy Lord?* And will not such matchless love constrain us to forsake all, to take up our cross, and to follow him?—will it not constrain us to say, "Lord, we are thine by every sacred tie. Appoint to us our work, and the bounds of our habitation. All countries and climates are alike: life and death are equal: only let us live and die for thee?

Such meditations as these, my Brethren, frequent and brought home to the heart, familiarized and wrought by the Holy Spirit into the temper of our minds, would spread the Spirit of Missions far and wide, among the Clergy and Laity. Our very women would catch the sacred fire, and glory in the warfare of the cross.—Christian Matrons! from whose endeared and endear-

ing lips, we first heard of the wondrous Babe of Bethlehem, and were taught to bend our knee to Jesus—ye, who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? "I am weary," said the ambitious Cornelia, "of being called Scipio's Daughter. Do something, my sons, to style me the Mother of the Gracchi." And what more laudable ambition can inspire you, than a desire to be the Mothers of the Missionaries, Confessors, and Martyrs of Jesus? Generations unborn shall call you blessed. The Churches of Asia and Africa, when they make grateful mention of their founders, will say, *Blessed be the wombs which bare them, and the breasts which they have sucked!* Ye Wives also of the Clergy, let it not be said, that, while ye love the milder virtues of the Man, ye are incapable of alliance with the grandeur of the Minister. The Wives of Christian Soldiers should learn to rejoice at the sound of the battle. Rouse then the slumbering courage of your soldiers to the field; and think no place so safe, so honoured, as the camp of Jesus. Tell the missionary story to your little ones, until their young hearts burn; and, in the spirit of those innocents who shouted Hosanna to their lowly King, they cry, "shall not we also be the Missionaries of Jesus Christ?"

And what, I beseech you, Brethren, is the Spirit of Missions, but the Spirit of Christianity operating in its divinest energies, and closely treading in the steps of our Lord and of his Apostles? Be it then the peculiar concern of this Association to fan and spread this hallowed flame. From the pulpit and from the press, again and again, let the subject be brought before the Church and her Ministers, under every possible form. Call forth our ablest pens and warmest hearts. Be the temperaments of men hot or cold; whether their heads or hearts must be assailed; only let them be Christian and they will be won to our cause. For what honest mind can withstand the consolidated force of scripture and reason, with which it may be urged? or what feeling heart resist the bursts of sacred elocution which it inspires? We need only to be brought into contact with it, and we must catch its spirit. Nothing CHRISTIAN can sustain so strong and bright a flame.

What should affright us from this war? It is not the voice of the martial Godfrey, which calls us to slaughter; but that of the Good Shepherd, who invites us to attend his steps, while he folds his sheep among the Gentiles; when we shall all be *one fold, under one Shepherd.* It is not for the land of malediction, stained with his innocent blood, and the sepulchre in which he reposed for a night, that we contend; but for his spiritual, saving, and universal reign. We carry not war, but peace in our arms. No trumpet shall sound, but that of the jubilee; no sword be drawn, but that of the Spirit; no blood shed, but that of joyful martyrs. And if, in defiance of religion, reason, and policy, the rude eloquence of Peter of Amiens armed the nations of the West, and precipitated Europe on the head of Asia, shall we despair of a Crusade to save and bless mankind, and which is sanctioned by EVERY PRINCIPLE OF UNDEFILED RELIGION, SOBER REASON, AND SOUND POLICY? Then, great Emperors and Kings, illustrious Princes, mitred Prelates, and all Orders of Men, took the Cross; and why should they refuse it now? Superstition has had its day, and a dreadful one it was. The day of Atheism, miscalled the Age of Reason, has succeeded, and bleeding nations display its trophies. It is time for the day of Religion to take place; and for the wearied creature to rest, in the peaceful and pacific kingdom of the Son of God.

From the Reformation, the Bishops of Rome have exerted all their influence in Missions; and what they did effect, evinces what may be done by a purer religion. The FAITHFUL, CATHOLIC, and CHRISTIAN Kings of Portugal, Spain, and France have endeavored to merit those titles, by their powerful patronage of Missions. All orders of the Roman Priesthood have vied with one another in missionary zeal. They have submitted to every privation and hardship: they have shunned no danger; and have been nobly prodigal of life. The Princes of Denmark have thought themselves honoured, in extending HIS kingdom, *by whom kings reign.* Even the Commercial States of Holland, and other Protestant Powers, have done honour to our Holy Religion. But, in England, so far as Missions are concerned, till of late, we have hardly assumed the

aspect of a Christian Country: we have neither treated religion as a THING DIVINE, nor deigned to use it as an instrument of state. Yet, to the influence of religion is Europe indebted for her superiority over the other continents. Religion saved her in the fall of the Roman Empire, and vanquished all the northern conquerors. In the middle ages, Christian Kings trembled before the pagan Dane, Norman, Saxon, and Hungarian. By cession of territory, by the marriage of their daughters, and even by the sword, they propagated the religion of Jesus, as an instrument of state; as the ONLY BOND, which could bind those faithless barbarians. To whatever censures their conduct is open, they knew, at least, the value of religion, as connected with the temporal welfare of mankind, and did not treat it with the superlative contempt which we have done. The influence of religion withdrawn, every malevolent demon hath ravaged the continent. At this hour, religion, PROTESTANT RELIGION, is the bulwark, shield, sword, and glory of Britain; and if Providence has placed under her dominion the provinces of the distant East, it is hard to say for what purpose, worthy of the Judge of all the earth, it is done, unless it be, that we may impart to them the blessed religion of Jesus. They, and the poor slaves in the West Indies, are now our fellow-subjects as well as our fellow-creatures; and, if we continue to despise them as brute beasts who have no souls to be saved, and persist to intercept the blood-bought bounties of our God, they will have a great and terrible avenger, who will respect no dignities in the Church or State, and who will call the MOST SERIOUS CLERGY TO THE MOST SERIOUS ACCOUNT; for WE *know our Master's will, and we approve it, and yet we do it not.*

I repeat, we have not assumed the aspect of a Christian Country. Of all our English Kings, not one has stood forth as the Leader and Patron of any National Attempt to propagate through the Heathen World that faith, of which they all claim, and not without justice, to be the Defenders. I state the fact, but my censure falls rather on those who should suggest this duty to the Throne, than on the Throne itself: for I will not believe, until it be proved, that there has lived, or

lives, a Prince of the House of Brunswick, in particular, who would withhold his princely aid from the kingdom of his God.*

Neither are our hopes less firmly founded on the British Senate. The care of religion, they deem not beneath the dignity of their legislative wisdom. The residence of the Clergy, the amelioration of their humble stipends, the support even of a Roman College, the different claims of English Dissenters and Irish Catholics, have all, in their turns, come before them, and have been discussed with calmness and dignity. By that August Assembly, the chain of Africa has been broken, and their country exonerated from a load of blood. And if these comparatively minor points have been respected, surely they will lend a patient ear to our Common Christianity—the dearest interests of mankind—the ardent prayers and joyful hopes of the Universal Church—the dear-bought purchase of our Redeemer's blood—the cause for which the wisdom, goodness, and power of the Eternal Majesty at first created, and still supports the universe.

The Throne, the Senate, is not dead, but *sleepeth.* The voice, that is to wake their Christian Virtue, must proceed from the Altar. And whither should we look, but to you, ye Venerable Men, whom the pleasure of your Sovereign, and the Providence of Heaven, have exalted to be "Fathers in God," and the great Luminaries of the Church of England?—Ye are our greatest—be ye our best. To you it is given, to approach the throne of Majesty; and, without offence to admonish kings. To you it is given to raise your voices among the Princes of Britain, and to plead for your Saviour and your God. Raise then your pastoral voices, and all the Clergy shall hear. Lead—and your obedient sons will follow: command—and they will obey. To your wisdom and piety we commend the most momentous cause, ever brought before a British

* The first Sovereign, indeed, of this illustrious family who sat on our throne, patronized the first Protestant Mission in India, and encouraged the Missionaries by his letters: (See Buchanan on an Ecclesiastical Establishment for British India, pp. 232—234.) but my remark applies to a NATIONAL ATTEMPT —such as might be justly expected from an enlightened Christian Country.

King and Parliament: and may He, whose ambassadors ye are, bow before you the hearts of the Sovereign and of the Senate, and make them all to arise to build the House of their God!

I am not ignorant, that, a century ago, the respectable "Society for Promoting Christian Knowledge," were the first to assert the Missionary Cause; that, under their auspices and at their expense, was published the first Oriental Version of the Scriptures; that the Lutheran Ministers employed in their Missions have been pious, wise, and indefatigable; that Swartz has left behind him an apostolic name; that the effects of these Missions have been equal, perhaps superior, to what has been done by all the rest of Europe, in that period of time; and that they still continue their labours in India. All this they have done under great disadvantages and with slender funds; when their countrymen, in general, viewed the subject with lifeless apathy, and, for this, they merit the gratitude of the Church. But though it should be granted, that they have done all which existing circumstances would permit, yet ALL will not invalidate my censures. Nothing has been done by authority—nothing worthy of England—nothing adequate to the object—nothing by the English Clergy! What has been done for a century, proves the absolute necessity of calling all our forces into the field, and rousing the whole Church, Clergy and Laity to strain every nerve of exertion. Inveterate prejudices yield only to time. Missions, at first treated as wild and romantic, begin now to be considered feasible, as well as laudable: and, in a few years, I trust, they will be thought the necessary result of SOBER Christianity; and that they who refuse to concur in them, have virtually *denied the faith, and are worse than Infidels.*

The trumpet of the Millennial Jubilee is, at last, heard among the thousands of Israel, and will soon fill all the tents of Jacob. Serious Christians of all denominations are espousing the Cause of Missions, and anxious to *prepare the way of the Lord.* Among others, this Association of attached Members of the Church of England is not ashamed to claim an interest in the Son of David. But, sorry am I to say, that the Clergy, and the Clergy alone, decline the Cross. We claim the

palm—oh, why will we not deserve it? In the midst of judgment and mercy, while war shakes our coasts, shall we recline indolently under our vine and fig-tree; and bid our Lord extend his kingdom, how and by whom he will? In comparison of this, defeat itself were victory. The Church, while lamenting their defeat, would magnanimously console her vanquished Missionaries; and would renew the war with redoubled zeal and better hopes. But, when not ONE Clergyman will arm in the cause of his Redeemer, what is to be said? The fact is, I believe, unparalleled in the annals of the Church. That it is a fact, I appeal to this Association, and ask, "Have you, my honoured Brethren, in Africa, or in the East, one English Clergyman, who serves AS A MISSIONARY?" From such a spirit, little is to be hoped; and if, as I said before, I confidently expect the Clergy will redeem their honour, it is not the language of eulogy that is to rouse them. The Cause of Missions must be pleaded with a boldness, which knows no fear nor compromise; and in this spirit only, *we can do all things, through Christ which strengtheneth us.*

Still, this Society is undiscouraged; and despairs neither of Missions, nor of the co-operation of the Clergy. They patiently wait the salvation of God; and, in the meanwhile, avail themselves of such instruments as he supplies. A small number of pious foreigners, Lutheran Clergy, are now engaged in their Missions. But, highly as we are obliged to them, highly as we respect them, and most cordially as we accept their godly services, my duty this day obliges to say, that the flower of the Lutheran Clergy cannot promote our cause like those of our own establishment. Their persons, characters, and connexions are necessarily unknown; and cannot excite that lively interest and emulation with which we should view the labours of our own Clergy. Independently of the disgraceful confession, that we have not piety to conduct our own Missions, should they be permitted once to flow in a foreign channel, we damp the Spirit of Missions, and destroy the vital sap that should feed them: for the Clergy will feel themselves discharged from the war; and, instead of our spirit and resources increasing with success and

the demand for greater exertions, we shall soon relapse into our former apathy. Not only our honour, but our zeal and success, depend on our employing our own countrymen, AS MUCH AS WE CAN. The God of Truth will not impute to the English Clergy, the services of pious foreigners. Our own work can be best done by our own hands.

The Annual Sermons and Reports of this Society are loud calls on the Clergy. Every thing passes before our eyes, which can provoke us to jealousy. We hear, we see: yet the greater part cares not for these things; and they who do, content with affording pecuniary aid, withhold unanimously their personal service. Have Carey and his Baptists had more forgiven than we, that they should love more? Have the fervent Methodists and patient Moravians been extortionate publicans, that they should expend their all, in a cause which we decline? Have our Independent and Lutheran Brethren persecuted the Church, that they should be now so much more zealous, in propagating the faith they once destroyed? Would a British Army, fed, clothed, honoured, and rewarded by their Sovereign, stand inactive, and see brave allies bleeding in their battles, and the fate of their country suspended on a foreign sword? The Great Dictator once brought to reason a refractory legion by a word—"Citizens! depart." And fear we not the anger of our Immortal Sovereign, who now smiteth through kings—subverteth thrones, altars, and kingdoms—breaketh the arm of the mighty—maketh foolish the wisdom of counsellors—trampleth on the necks of prelates; and sendeth to us the Gallican Clergy, to tell us, that *it is a fearful thing to fall into the hands of the living God?*

An opinion seems to prevail, that our meanest Ministers are fittest for Missionaries, and that our best and greatest are superior to the office. This opinion, I conceive, is arrogant and contemptuous; as pregnant with mischiefs, as unfounded in truth. Surely we can better spare one or two great men, than millions of wretched Heathens can dispense with their services. An able General is worth half his army; an apostolic Bishop half his Clergy. On great men the Almighty suspends, sometimes, the fate of Churches and Nations; and this is a crisis in our affairs, which seems to call for the

services of no common characters. The meanest of our Missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance are qualifications ESSENTIAL to the Missionary. Without these, he never can succeed. Zeal, disinterestedness, talents, elocution, will not avail without their firm support. How few, even of good men, combine a large proportion of these solid qualities! Blunt must be that tool, which receives not an edge from incessant sharpening; barren the soil, which derives not fertility from patient cultivation. Men, thus diligent in the noblest business, cannot be mean men; nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace, and honour will attend all their steps. They are the men whom we want. They have the qualifications of Missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our Missionary every endowment of nature and every improvement of education, nothing will be superfluous. We will despise no man: we will flatter no man. It was to no inferior, nor even ruling Angel, that God committed the work of our salvation. It was delegated to his own dear Son, and *it pleased the Father*, not to spare, *but to bruise him;* to subject him to every suffering and indignity, that none might claim exemption, from the peasant to the prince. In his hand the weakest instrument shall be strong, and the noblest derive dignity from his meanest service. The Master Builders of the Sanctuary must be no common artists. *Bezaleel and Aholiab, in whose hearts is the spirit of God, in wisdom, in understanding, and in knowledge; to know how to work all manner of work for the Sanctuary*, must build it. When on earth, the generous St. Paul could not brook to *build on another man's foundation;* or to *boast of things made ready to his hand in another's line of service.* Could he be permitted to aid the labours of the Church from heaven, what could we offer him but this deserted standard, and request him to lead us to Delhi, to Ispahan, and Mecca?

Pre-eminent as the Episcopal Order is now, the Apostles and Evangelists claimed the glorious work of Missions, as their own. It was the post of danger, suffer-

ing, and labour; and, therefore, the post of honour. So it is now. Mean is the man, who thinks it mean. The office has sunk in estimation, because we are too little to assert its dignity; but when that day shall come—and come it will—when God shall again pour out his Spirit from on high, then we shall learn war, and know how to use missionary arms. The sword is nothing, without the hand that wields it. The glorious Gospel itself may be made a mere neutral thing. We have the sword of St. Paul, the sword of God, into whose ethereal temper the Holy Ghost has wrought all the truth and wisdom, all the grace and power of God. On its double edge are life and death. All the idols of the East and South are destined to fall before its insufferable brightness. But where is the hand to grasp it? Burning Seraphim would glory to use this immortal weapen: but it may not be. It is the gift of Christ to the Church; and it is to be used only by conscious imbecility, through faith in the Lord of the Sword, that all the excellency of the weapon and of the faith that uses it, may be ascribed to God alone.

Ye Leaders of the Armies of the Living God, dare ye, *through Christ which strengtheneth you*, receive this sword, and war with it against those fallen angels, who have usurped dominion in Africa and in the East, and opposed their bloody altars and filthy mysterics to the God whom ye serve? We offer you the first honours of the Church:—your Master's *cup*, his *baptism*, the *fellowship of his sufferings*: a conformity to his life, who *had not where to lay his head*; and a conformity to his death, who expired on a cross. What more can you covet, than to fight conspicuous on the sharpest edge of war, under the immediate eye of the Captain of your Salvation, and sheltered under his arm, until you die at his feet, and, it may be, have your pale brows graced with a martyr's crown? Is not this the consummation of all Christian ambition?—enough to satiate the infinite thirst of glory, which Christ excites in the Soldiers of the Cross? In comparison of this, how poor is it, to fall, like Nelson, in the arms of Victory—covered with stars, and laurels, and honourable wounds; and to be embalmed with a nation's tears!

Hear the gracious declarations of your Lord: *Verily*

I say unto you, that ye, who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive a hundred fold, and shall inherit eternal life. And whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother. Brother !—Sister !—Mother !—what words of grace are these ! If felt aright the Church would never want missionaries or martyrs.

It may be thought that I am soliciting the migration of the Clergy. Far from it. One in a hundred might supply our wants a hundred years hence. Would God we had twenty ! would God we had ten, worthy of the fame of the Church of England ! whose wisdom might direct, whose courage might animate, and whose influence might serve as a centre of union to the pious youth from our colleges, who would soon resort to our standard, when conducted by such leaders. A College in the East for Religion and the Oriental Languages, under their auspices, might one day rival the famed Alexandrian School ; and produce even native students to vie with its most renowned worthies.

For, next to the difficulty of obtaining Missionaries is that of giving effect to their labours, by affording every facility, for the acquisition of the native tongues. To relinquish our connexions at home requires a painful effort ; but, when that effort is made, the ties which hold us shall yield to it, as threads consumed by fire. At personal hardship and inconvenience, the Christian will smile. The care and provision of our wives and orphans touch the tenderest chords of nature : the hero feels as a man, and the saint is not ashamed to be so : but the pang, though sharp, is transient : these loved pledges we bequeath to the Church, and Jesus will place them under the care of some Beloved Disciple. Glorious martyrdom is thrown so far into the back ground of the Missionary Picture, that it is hardly to be seen ; and, if seen at all, it will, I trust, be viewed as the crown of honourable love and approved service. But, for adults again to go to school ; for ministers to

lay aside their Bibles for grammars; to devote their prime of life, which they would think best improved in the delightful labours of the pulpit, to the painful acquirement of languages; and perhaps, to fall victims to disease, before they have well entered on their Missions—these are, indeed, discouraging considerations. So much so, that some good men despair of any success worthy of our efforts, unless the Gift of Tongues were revived in the Church. To this objection our reply is simple and obvious—*The King's business requireth haste.* We have no alternative but to obey, and to leave the issue with God. Judah and Israel shall be gathered. The fulness of the Gentiles shall be brought in. All this shall be done. *The zeal of the Lord of Hosts shall perform this.* But, whether this be effected, by ordinary or extraordinary means, is of no importance. Miracles are great things to little man; nothing to the Glorious God. To him they cannot be necessary; and therefore not to us. For *we can do all things, through Christ which strengtheneth us.* Nevertheless, that assistance, which we cannot command from the extraordinary gifts of the Spirit, we ought the more solicitously to implore from the succours of his grace. If we cannot speak with tongues, we ought, at least, carefully to provide every means to facilitate the study of languages; and should avail ourselves, in its utmost extent, of the advantages of the press.

To produce those strenuous exertions, necessary to the end which we would obtain, we must be raised and fired, by near views of the glory of the latter day. To faith, as to the God whom she serves, *a thousand years are as one day.* Nevertheless, let us not indulge illusive hopes of immediate and splendid success. As yet we are only exploring the perils of the Desert, and not entering on the Land of Promise. We may expect a night, long, dark, and perhaps tempestuous; and should be prepared to toil patiently at the oar, in sure and certain hope of a bright morning, when our Master shall come to us walking on the waters, and our weather-beaten bark shall rest in a secure haven.

One word more, my Brethren. Let nothing which I have said be construed as tending to insinuate that ALL Ministers who decline a personal engagement in

Missions, are therefore indifferent to their success. God forbid! VERY FEW of us can be called to that service. SOME of us certainly are; and, as it is impossible to say, who are the disobedient prophets, who resist the Holy Ghost, censures, particular in their application, must be conveyed in general terms. But certain I am, that many hoary veterans would gladly renew their youth, to reap the harvest of so rich a field. Many young soldiers are ardent to engage; but modesty and inexperience withhold them. Not for themselves, but for the ark of God, they fear: and, when their Pentecost shall fully come, they will go forth, as Christ's joyful witnesses. Above all, let none, whose zeal shall engage them first to take the cross, fondly imagine, that THEY only dare to meet the alien Foe. They may be assured that they will leave behind them many more pious than themselves; and whose faithful prayers, under the blessing of God, will be the surest pledges of their own success. If a righteous indignation, to see the armies of the Living God defied by the proud and sanguinary demons of the Gentiles, embolden them to advance to the perilous encounter, let it be in the modest spirit of David, who trusted not in his sling and stone, but in that God whose soldier he was. In this spirit, they may well disregard the malice of envious brethren, who say, *We know your pride, and the naughtiness of your hearts.* For *is there not an* imperious *cause*, why striplings should seek to fight, when neither brave Jonathan draws the sword, nor warlike Abner lifts the spear?

Go forth, then, ye Soldiers of the Cross; and may the God whom ye serve go forth with you, and *teach your hands to war and your fingers to fight!* Rejoice in your high and holy calling; and, in the grateful and humble triumph of your souls, say, *Unto us, who are less than the least of all saints, is this grace given, that we should preach among the Gentiles, the unsearchable riches of Christ.*

Now unto the King eternal, immortal, invisible, the only wise God, be praise, power, and dominion in the Church, throughout all ages. Amen!